8 Lk

LUSUS SERIUS:

OR,

Serious Passe-time.

A

Philosophicall Discourse

concerning the Superiority of *Creatures* under *MAN*.

MUSEUM BRITANNICUM

Written

By Michael Mayerus, *M. D.*

LONDON,

Printed for *Humphrey Moseley*, at the Prince's Arms in S. *Pauls* Church-yard, and *Tho: Heath* in *Covent-garden*, neere the *Piazza*. 1654.

a. 2858.

LUSUS SERIOS:

OR,

Serious Ruf-tings

MVSEVM
BRITAN
NICVM

By Michael Mayerne, M.D.

* * * *
* *

LONDON:
Printed for Humphrey Moseley, at the
Prince's Arms in S. Paul's Church-yard,
and The: Heath in Covent-Garden
neere the Piazza. 1654.

To the Honourable,

CARY DILLON Esq.

Son to ROBERT, late

Earle of *Roscommon.*

SIR,

I Have neither by the Nobility of your Birth, your great and generous services in *Ireland* under Immortall *Jones* (that admirable Prodigy and proofe of *English* valour) but by that greatnesse and good-

neſſe of Nature whic
ſhines in your Converſa
tion, been charmed int
this Addreſſe; And I pro
feſſe alſo to have eve
ſince my firſt knowledg
of you, to have plac
you ſo much in my e
ſteeme, that I now repen
the boldneſſe of ſo ſmal
an offer; and the rather
looking on you as one
that were pleaſed to take
me into your friendſhip
before I could imagine
you had reaſon to doe it;

and

and that I found in you all thoſe Morall vertues which the Schools ſo unneceſſarily diſpute about, I thought I could not put this little Forraigner into better hands than yours, and teach it to tell Poſterity (for that is the Age of Books) that you have infinitely obliged a perſon that adores nothing more than thoſe Heroical Vertues which are conſtellated in your Soul.

The Deſigne of the

Discourse (which I have libell'd from a learned pen) shall not be told you, saving in the generall, that it is Philosophicall and vertuous; And as in *Romances* and *Interludes*, the chief art and vertue is to conceale the Plot: So in hopes to betray you to a full perusall, I shall suffer the Scene to open, and the Actors to enter, & therefore in an humorous desire of entertaining you, will leave you in the em-

brace of your fair and no-
ble Lady, who may juſtly
claime from me the ſame
inclinations and devoir, as
being both hers and

(*S I R*)

Your moſt Affectionate

and moſt humble ſervant,

J. de la Salle.

J. de la Salle.

Luſus SERIUS:

SERIOUS Paſſe-Time.

Wherein Hermes *or* Mercury *is declared and eſtabliſhed* King *of all Worldly things*, &c.

AFter it had been very hotly debated in the great Amphitheatre *of this World, to whom of all thoſe, that preſented themſelves as Competitors the Preheminence & Soveraignty were*

most due, and that by reaſon both of the number and variety both of the perſons and things, the whole matter found ſo many ſeverall, or rather innumerable Opinions, that there appeared not more Judges then differences of judgements; It was agreed by common conſent, that out of the whole populace of Worldly things there ſhould be elected a Repreſentative, *that is to ſay, from out the* foure-footed, *as being the largeſt, at the moſt two, and for* Birds, Fiſhes, Inſects, creeping things, Vegetables *and* Mineralls *one a piece, theſe to be choſen by common conſent, and to be ſent to the next* Parliament, *where before Man, as the wiſeſt and fitteſt judge, out of theſe eight a* King *ſhould be choſen. For it was thought better and more agreeable with reaſon, that a few of the* Nobles, *choſen out of every Tribe or Nation, ſhould be empowered by the conſent of their whole people to elect one, then that ſo great a Rabble (which*

is

is the beast of many heads and damme of confusion) should be againe assembled, and it may be not onely fall into different debates, but dissent themselves into a Civill Warre. After great bandying in Elections privately carried in every County of this lower World, a Parliament *of* EIGHT *was at last called, to wit, as it was set downe in the Instrument, out of the County of the first, that is the Foure-footed the* CALFE *and the* SHEEP, *out of the* second *the* GOOSE, *of the* third *the* OISTER, *of the* fourth *the* BEE, *out of the* fifth *the* SILK-WORME, *out of the* six h, FLAX, *out of the* seaventh MERCURY. *All these meet together, and, as it became so great Heroes that were in emulation for Soveraignty, made their addresse to Man, whom by common consent they had agreed to be their Umpire. He was then very well apparell'd, his Doublet and Breeches were of the*

richeſt black Velvet, and very richly covered with Gold lace; his Gowne was of a fine Silke ſuitably trimm'd; His cap was of velvet too: bound about with a chaine of Pearle, which were very faire and of great value; his Band was very neat and of the pureſt Holland, and about his neck he had a Golden chaine of excellent workmanſhip; and to ſave me the labour of telling you the reſt, he wanted nothing, which a Man would require to be ſplendid and magnificent, and to all this he had a minde pol ſh'd and enrich'd, not onely with ſweeter literature, but an inſight of the ſeverer Sciences, which indeed was very requiſite in a Judge of ſo weighty a cauſe. To him ſitting at that time in the Aire on a little tuſted Hillock, which ſwell'd it ſelfe up in the midſt of a flowery ground, the aboveſaid Repreſentatives made their addreſſe, and having choſen the CALFE for their Speaker, put in their Petition of Right in this manner. The

The CALFE.

WE that are here assembled, most prudent Man, come hither with submission to thy judgement, therefore we beseech thee take it not amisse, if we bring our cause before thee at an unseasonable and busy time. Be pleased to heare the case, and I will briefly open it. There is lately a great contest happened among us the Inhabitants of the whole World, that is to say, the three degrees of *Animals*, *Vegetables* and *Mineralls*, unto which of us next unto Man, our Emperour, precedency is due: And therefore when the *Parliament* and *People* of the World were divided in their judgements, and rent into such severall factions as could not be compos'd without a purge, they chose us from all the rest, and having empowered us by their Instrument, have given us instructions that we should appeale to you, as not onely our *Lord Protector*, but rationall and fit for Government, and that we should fully

remonſtrate and report to your Highneſs the whole ſtate and caſe of the matter brought before you, that you may at length from this Councell here preſent, chooſe one, who by his worth and ſervice to Mankinde you ſhould thinke fit for to name your *Vice-Roy*. In which honeſt and humble propoſition we hope we ſhall not receive a denyall, and that after you have heard us all ſpeake for our ſeverall Rights, we expect your judgement, unto which we all humbly ſubmit.

To this when MAN *had conſented, and in his countenance and behaviour had ſhewn as much civility as hee poſſibly could*: Open ſeverally unto me, ſayes he, your ſeverall caſes, for you have taken me in a day, which I had deſigned for a period and intervall of ſerious buſineſſes, which notwithſtanding I will beſtow upon you, if I can by hearing and ſtating of your differences be a meanes of your peace, reconciliation or advantage. Speak then in the ſame order in which you came hither, and firſt, you *Calfe*, when you have done I ſhall heare the *Sheepe*, then the *Gooſe*, then the *Oyſter*, then the *Bee*, the *Silkworme*, and *Flax*, and then I ſhall call for *Mercury*, but one after another;

with

with this Rule, that you ſpeake one after another, jarre not together, nor offer any diſturbance or interruption, and eſpecially, that you forbeare any ſmart touches or abuſes: which being a Law that I have at firſt made, I expect obedience unto till I have heard the whole matter. *This being aſſented unto, the judge prepared himſelfe for Audience, and the* CALFE *begun to ſpeak thus.*

May it pleaſe thy Highneſſe, *MAN*, Lord high Steward of all things, we preſent our ſelves here before thee, to know which of us thou wilt be pleas'd to aſſume into a part of thy Soveraignty, not for the largeneſſe of our ſtature, or for handſomeneſſe of ſhape, or agility of body, or readineſſe in motion, but by ſuch deſerts and profits, as we ſhall be found moſt eminently to contribute unto Mankinde: which iſſue being once joyned, I ſhall not doubt but that you will be pleas'd to paſſe your judgement for the Family I here pleade for above all the reſt. And the inducement which I ſhall offer to you ſhall be partly our labours, by which while we are ſo uſefully aſſiſtant, partly from thoſe things which even during life we contribute from our own

bodies, partly from the ſpoiles which are gathered from our Carkaſſes. On which three heads as ſo many ſetled arguments, I ſhall eſpeciall inſiſt, nor ſhall I one way or other vary from this method: *THE LABOURS*, O Man! which we endure for *you*, are extreamly great, and to any of our Competitors here preſent impoſſible and intolerable. For as to thoſe that are abſent I ſhall not much debate it, ſince the Election of *King* is limited to thoſe here preſent, all the abſent, be what they will, being in an incapacity. Firſt of all then we are ſerviceable to Mankinde in tillage, which without us cannot at all or at the leaſt ſo commodiouſly be perform'd. I muſt confeſſe that we are not otherwiſe much imploy'd, unleſſe it be for drawing of the Plow and Cart, but theſe are ſervices ſo neceſſary, that they are infinitely more uſefull then any other. For if the fields were not turn'd over and torne with Ploughs, painfully haled along upon our necks, it were impoſſible to ſow the ſeed with any hope of harveſt, which not anſwering expectation, I would know where man ſhould have his ſubſiſtence. I believe, Sir, you rationall Creatures would

not

not be very well content to returne to your diet of *Acornes*, or do you think you could be content for to live all your hungry dayes on such poore Ordinaries as Apples, Nutts and Hearbs? This I believe you would hardly be perswaded to, and since you have found by experience the necessity of bread, I necessarily inferre the use of Oxen. Suppose our species were lost, there is a stop upon all husbandry, and instead of rich harvests of Corne, you shall have your fields pestered with weeds, and withall you must consider, how these Northerne Countries are supply'd with drink, marry Oates and Barley, and these come out of the Fields plough'd by us, I shall say nothing to Pease, or other kinde of fruits, which without stirring or preparing of the Earth were not to be expected, as Wheat, Spelt, Oates, Rice, Beanes, Pease, Vetches, Lintels, and others of that kind. All these are the fruits of *Agriculture*, and we next to man are the most effective in it. Besides, I need not tell you how great is the use of Wagons, which yet we draw in *Italy* (which if you will believe *Timæus* and *Varro*, had its name from an *OXE*, for in the ancienter *Greek*

ITALOS signified an *Oxe*) in respect at that time both in number, shape, and greatnesse we excell'd there above all other Countries. And in many other places I cannot expresse how advantagious we are, in drawing of loads from the Country to the City and back againe. And yet all these important services we performe meerely out of duty to Mankinde; services I repeat it againe such, as I challenge any Creature to performe the thirtieth part of: So usefull I am sure the old wise *Egyptians* found us, that they heap'd all possible honours upon an *Oxe*, and gave him adorations proper to deities; And the reason was that the life of Man could not but be unpleasant without his assistance: The *Oxe APIS* as sacred and priviledged had *Vulcan's* Temple for his stall, where instead of an ordinary manger he had one of Gold, and of furniture of straw, was provided for with fresh Tapestry, and when naturall death had taken him away, and he for addition of honour named *Serapis*, he was magnificently buried, and covered with a most stately Tombe, being from the time of his decease accounted a divinity of that Country. The *Oxe*, say even those men that

that professedly write of Husbandry, of all cattell is the most considerable. He is companion and fellow labourer with man in all businesses in the Countrey, and chiefe servant of the Goddesse *Ceres*, for which reason it was of old enacted, that no man should kill an *Oxe*, and the wise *Romans* had us in so much esteeme, that it was banishment for any man to kill one of us, though it were but to feed upon: and the reason is apparent; *Bos comes* ἀπὸ τῆς βοσκω, that is to say, to eat, because Men eat from our labours, of which no further.

I shall now passe to those things which we yeeld during life for *your* use. These are our Dung and our Milk. Our dung indeed may seeme but a poore businesse, yet it is the food of the Fields that feed you, tis their joy, their recreation, without which they are barren and melancholly. From this had *Saturne* (the great Grandsire as I may say of the Gods) his name of *Stercurius*, as a title of honour for his usefull invention of dunging the ground. That Arch-Heros *Hercules* was employ'd in carrying out *Oxe*-dung, and cleansing the stable of *Augeas Phabus* own Son, which thing certainly had it

not

not beene of very great moment might have been perform'd by other hands then thoſe great and noble ones of immortall *Hercules* the Son of *Jupiter*. Neither is it onely that our dung fattens the fields, but it ſerves Man for medicine, and for fuell for fire inſtead of Wood or Coale: It is outwardly apply'd to a great many Maladies, as to the Gout in the hands and in the Feet, and indeed to any Gout whatſoever proceeding from a hot cauſe, and there is a Water diſtill'd from it in *May*, which is called the Water of all Flowers, which name is not given to any other Medicine whatſoever, be it never ſo precious, in the ſhop of any *Apothecary*. Not to tell you that *Oxe*-dung is moſt fortunately applyed to the reſolving of all hard Tumours, and in Dropſies for drawing out of the reſtagnant Water. I need not to adde the benefits of it when taken into the body, as in the *Jaundies* and Diſeaſes of that kinde; nor is it that you ſhould be offended with the ſmell, for it is ſufferable enough, and in Gardens doth both refreſh and nurſe the ſweeteſt and pleaſanteſt hearbs and flowers, whether they be cheriſh'd there for their beauty, or their medicinall uſe. Then

for

for want of fuell, how much it furniſhes the hearts of ſeverall people, and ſuffers them not to eat their Victualls raw, let the people, who enjoy the uſe of it, experimentally confeſſe.

For Milke and all thoſe ſeverall dainties it is varied into, I am at a ſtand, in reſpect I cannot ſufficiently declare the profits of it. What I beſeech you is more profitable to Houſe keeping? What more agreeable to the life of Man? What more pleaſant and more healthfull, not onely to all in health, but to moſt of the diſeaſed? Of Cowes-milke you make Butter, Cheeſe, and Whey, three divers ſubſtances educ'd out of one matter, and they are of ſuch excellent uſe to Mankinde, that that Table is indeed unfurniſh'd which wants ſome of them. Nay even in the Scripture it ſelfe, that Land which was deſcribed to be greatly fruitfull, was ſaid to overflow rather with Milke then Honey; For Honey may be found in Deſarts, and places untill'd, where plenty of Milke cannot be expected. How many millions of men are there that live moſtly of Cowes-milk? How many that live altogether on Cheeſe? What a vaſt income from hence is this to

ſome:

some Countries? And indeed from what I have said will appeare, not onely bread, and Drinke, but also, Butter, Cheese and all things made of Milk, are the contributions of our species, the last immediatly paid a Tax by us, the former obtained by the Meditation of our paines: so that you, O Man, when you come to cast up your accompts, will finde all your conveniencies and enjoyments a debt to the *Oxen*, which that I may more clearly manifest, I shall instance those things which we yeeld by our death, after we have wasted our Lives in your service.

What vast emolument do we afford by our *Flesh*, our *Entrayles*, *Fat*, *Bones*, *Hornes*, *Hides*, *Bladders*, *Haire*, and other things which I think not worth the mentioning? For our flesh, 'tis not onely the dayly relieve of the needy, but is the delicacy, and entertainment of the most sensuall. Let those people witnesse for me, that will acknowledge a piece of *Beefe* to be the bravest food, and eat as heartily for delight, as a hungry Man would do for necessity, thinking no means better to quiet and silence a barking and craving stomack. Nor doe our Guts

make

make worse fare; how many sorts of puddings and other Dishes are made out of them? As for our Tallow, it not onely serves for the making up of many excellent services and Pies, but as I may say shares Empire with the Sunne, since it affords candles and light in his absence; which how inestimably it is to be valued I cannot say. For what benefits soever the Sun by his light scatters in the day, are generall and universall: now our Fat lighted, as it doth the same, so it doth more particularly, not refusing the obscurest places or Chambers where the Sun possibly hath no accesse in the day, and entertaining us in the night, when by the rules of nature he cannot be present with us. Our *Bones*, *Hornes*, *Bladders*, and *Haire*, want not likewise their profits: what a many instruments are made of them, which I shall not attempt to expresse (being willing to observe my time limited,) by reason of their variety and number. Bottles and Galley-pots, are clos'd with Bladders to prevent the ingression of Aire, or the evaporation of the things enclos'd. Nor is our *Haire* useless to the working of morter and many other occasions. Now for our *Hides*

stead

flead off from our carkaſſe and well tann'd, in reſpect of the great advantage they bring, I can ſo little paſſe them without mentioning, that I confidently affirme they are one of the principalleſt *utenſills* in Mans *œconomy*, nay ſo principall, that were it out of no other reaſon, ſetting aſide all that I have hitherto alledged, I would ſafely preſume the diadem we conteſt for ſhould be ours. Nor is it of one kinde onely, younger and elder are here ſerviceable, the one is ſtripp'd of his *Skin*, the other of his *Hide*, from whence elſe would you have your *Boots*, *Shoes* and *Bellowes* ſwelling with a *Timpany* of wind? What would you doe for Trappings, and Harneſſe for Horſes, and for Leather, for other innumerable occaſions? I do not you will require demonſtration of the neceſſity of *Shooes*, for there is none but a begger of a vagabond that is able to be without them. And for other things their uſe is ſo knowne and neceſſary, that as a thing of knowledge I ſhall not otherwiſe mention. Now as for *Calves-skins*, I ſhall quote unto you but theſe two conſiderable utilities, (for the petty ones I ſhall paſſe.) In regard they are univerſally ſerviceable to Minkinde.

The-

The first is their use in Warre, by being made into Drummes, without which Discipline could not be observed; the other is the subserviency to Arts, that is to say, that *Bookes*, *Patents*, *Letters*, or other *writings* are made of them, and they are the Preservers, and Treasurers of Arts and Sciences faithfully conveying the memory of former times into the minds and instruction of posterity. Now if all the World be governed by such Arts as owe their very preservation and tradition to a *Calves-skin*, who sees not the empire of all Worldly things given and devis'd unto *us*, as it were by last will and testament, from all Antiquity? I shall onely aske whether this may not be said to be the common memory of Mankinde, since it preserves things from age to age, when themselves cease to have a being, since it hands unto us all things necessary for knowledge, whether sacred or prophane, old or new, since in this wombe, as in a Treasury, are preserved all Lawes and Ordinances which are so essentially usefull to *Kings* and *States*, that without them the frame of Government is immediatly dissolv'd. This furnishes and directs the Clergy with *Hymnes* and *Anthems*

them in the Church; This is that which reares up all famous *Libraries*, those invaluable *Magazines* of time. In a word, all the crafts and subtilties of State's-men, all the truth and fidelity of Records, all the wholsome Prescriptions of Physick must be here necessarily deposited and preserved, and those Bookes that are fill'd with them are call'd faithfull Counsellours and dumbe Teachers, for they cannot flatter men of Greatnesse, although they be silent they teach; though they be lifelesse, yet they breath and inspire Learning; and though they are mute, they speake all eloquence. And this is all that I have to say concerning those my superiours that have sent me hither, not doubting, my Lord *Chancellour*, that when you have fully considered all that I have remonstrated unto you, you will, after hearing how little the rest will bring to weaken my claime, vote me into that dignity, for which before you I stand as Candidate.

The

The SHEEPE.

THE SHEEPE *seeing the Eys and expectations of both Judge and Assembly fixt upon him*; Now (*sayes he*) it is my turne to speake, who am the meekeſt and mildeſt Creature that ever nature made: and if this vertue may not put in for the Crowne, 'tis vainly attempted by peremptorineſſe, and impudence. 'Tis not without great reaſon that we call tyrants *Wolves*, and that with a generall conſent, for they like ſo many ſavage beaſts (which are the moſt hatefull to us that may be) exerciſe all the cruelty they can againſt thoſe that are in any ſubjection to them; Which if once granted, the contrary Doctrine muſt be the more certaine, *viz.* That a *Sheepe* would prove the moſt mercifull *King*, and ſuch as ſhould be wiſh'd and obeyed by all. But if the greateſt Deſerts from Mankinde be that which muſt determine the caſe, and conferre the Soveraignty, as appears

peares by what hath been before alledg'd, there is no Creature whatsoever, that while living is more liberall, nor when dead yeilds greater advantage to Man, then the *Sheepe*, to which two heads I shall confine my speech. The *Sheepe* supplies mans necessities with its *Wooll*, *Milk*, and *Dung*. The *Milke* is such an advantage that it harldy gives place to any other: We uncloath our selves to apparel Man, which is a Charity the greatest can be done to Mankinde. What greater act of mercy can there be done, then for us to bestow what is truely our owne upon another? Then to cloath the naked? Then to lend defence against the injuries and assaults of Summer and Winter? Our *Wooll* is taken away from us without any violence or resistance, nay we willingly permit it to be done: which appeares in that when we are shorne we do not so much as bleat against the wills of our shearers. It is not therefore a prey taken from us, but a present given by us, the *Sheepes Wooll* is not the spoyle but the reward we owe to Man, who disposeth of it at his pleasure; Sometimes he caused it to be dyed in severall colours, sometimes he workes it up severall wayes in its

its native colour and fashion. View a man from the Crowne of his head to the sole of his foot, and thou wilt finde that whatever ornament he hath about him consists of our relicks. Looke but on his hat, that antient badge of Liberty, thou shalt finde it to be a circular texture of our *Woll* : Look on his Coat, cloak or Cloaths, nay put in his very Stockins, they will prove so many *woolly-coverings* of his nakednesse. The whole man is covered and furnish'd with our presents, whence it should be inferr'd the greatest obligation he hath to any is to us, and consequently ought to passe his judgement for us : and as we have put him into possession of all that was ours, so is it but just he should give his verdict for us.

Is it possible he can be guilty of no returnes of that affection which we beare him ? Or hath he lost all memory of the benefits we heape upon him ? We are indeed a sort of Creatures neither injure nor intrench upon any other whatsoever : Grasse and the poorest shrubbs, are our nourishment, yet the benefits we returne to our Shepheards are not a few. I might here take occasion to boast of our *Milke*, as being the fattest, the sweetest

sweeteſt and moſt advantageous man is acquainted with: farre beyond that of divers other Creatures; but my modeſty obliges me to containe my ſelfe: This boyl'd with a little ſalt in it, thickens into an excellent and wholeſome Sawce for divers meats. The *Cheeſe* that's made of it is extreame fat, and therefore becomes a great delicacy among many Nations. For the Dung, there is no man ſo much as doubts but that it is the welcomeſt to the ground of any, and that both Husbandmen and Shepheards have well obſerved, and that is the reaſon that our folds are ſo often removed, that by that meanes the whole Field may at length be ſufficiently dunged. The ground of the Penns wherein we are ſhut up, when it comes to be digg'd up, confeſſe the advantage of our impriſonment, for its ſufficiently Levened with *Salt-peter*, drain'd into it by the meanes of the Lie of our Urine, and by which that terrible receipt, by which *Gun-powder* is made, cannot be performed, that *Powder*, which being put in ſo Braſſe Gunns, with Iron-hullets once ſet on fire, overthrowes the ſtrongeſt *Walls* and *Caſtles*, and ſuffers not oppoſition. Beſides our Dung and the

Salt

Salt lately mentioned drawne from it, is an excellent medicine in severall Diseases, as inwardly the *Jaundies* and the like obstruction, outwardly in *Scalds* and *Burnings*, mingled with other things, it makes an excellent Plaister, and thus much good we afford during our Life.

After death, behold our Lambs brought in their severall seasons, as matter of delight and rarity at the greatest Feasts, we our selves constantly making part also of the furniture. Though I could wish men would rather follow the saying of that noble Emperour, *That a good Shepheard ought to sheare and not to flay his Sheepe*, notwithstanding we are perpetually sacrific'd to the palate of man, and those, whom the *Scab* or diseases destroy not, are led to slaughter, and made the employment of Butchers. Our patience and serenity, even when death is before our eyes is singular, and exemplary: we make no resistance to the Executioner, but voluntarily offer our throats to his knife. Our flesh and fat helpe to make a share in the greatest Feasts, even where there is the most abundance of other dainties. Our Skinns employ the Skinners, who make of them not onely many usefull or-

naments

naments for Women, but many ſeverall diſtinctions of Habits and Gowns for Men. Now if the *Woole* were pull'd off them, as it ſerves for innumerable uſes, ſo the bare pelt would be ſerviceable in an equell diverſity, eſpecially for Parchment, and Rolls for Records, in which benefit to Mankinde I am in all Juſtice a rivall equall with the *Calfe*, nay I ſtick not to affirme that for what praiſe he arrogates to himſelfe is not onely due to me, but in a larger and more eſpecial manner, for I afford no aſſiſtance to the tumults of Warre as he doth, ſince Drummes, that are commonly made of his Skinne are not made of mine; but inſtead of that damnable ſubſerviency to the rage and fury of Man, my bowels make ſtrings for muſicall Inſtruments, which charme his mind with a purer pleaſure then the noiſe of *Alarmes*. Conſider but the nature of Man, and ſee how it is faſhioned and ſympathiz'd to Harmony, ſince nature it ſeemes intended him not to be a *Military Creature*, ſince ſhe did not aſſigne him any particular Armes to fight with, as ſhee hath done *Lyons*, whom ſhee hath made terrible by their teeth and clawes, *Wolves* and *Beares* formidable

with

with the thunder of their tuskes; *Horses* provok'd can revenge with their heeles, *Bulls* with their Hornes, but *Man* came naked and disarm'd into the World, in which he beares a great likelinesse to us, and we to him. But above all other things, hee seemes by a speciall preheminence of nature to be particularly enclin'd to Musick, which made divine *Plato* say, *That he was not harmonically composed, that was not delighted with Harmony.* Now we give such particular and eminent assistance unto Musick, that we clearly outvie all other Creatures. Wee afford strings to the Lute and other instruments, which the finger of Man touches into so much harmony, and so entertaining with noble delight severall wayes, in the *Phrygian*, *Ionick*, *Dorick* and *Lydian* moods; and according to the designe of Art raise and and allay severall passions. We shall say nothing of the greater and thicker strings, which men so diversly abuse; yet it is we that furnish them with strings too for Bowes, and give fury and force to their Arrowes, which if singly without the assistance of other Weapons determined the controversy between divers nations, & have made lesser Nations bring greater

into obedience, meerly through their want of skill and dexterity in them. These are also mighty usefull in the performing of sundry Handicrafts, but I shall wave particulars, but one there is that I cannot omit, that one parcell of our body, destroyes the greatest *Wolfe* of all Mankind, or to say better his Whelps, least the World by encrease of such *Wolves* might be destroy'd by them, which words, if you conceive to have too much of riddle in them, I thus explaine. What greater *Wolfe* than the *Turke*, he strangles his Brothers, and it may be his sonnes with a string made of our Guts: that he may tyrannise alone. Now if these things have any consideration with you, I may modestly say that I possesse those vertues, which carry the greatest conformity to man, as Meekenesse, Patience, Innocency of Life and Simplicity; and if you looke on my services to Mankinde I know not who can compare with me, let them be of what ranke or species whatsoever.

The GOOSE.

THe SHEEPE *had scarce made a close of his harangue, but a good fat* GOOSE *stood up and gaggl'd in this manner.* We have with sufficient patience (most equall Judge!) heard all that the *Foure-footed* Creatures can say for themselves, For my part as I shall lay little to their charge, so I conceive it not my duty to complement them with any excesse of praise; They are such, who as they want not due causes of comendation, so I believe may easily be brought to yeild preheminence to some more worthy, If you consider *Kind* in the Creation of a *King*, none I am sure can be equall with us, much more preferr'd; ours is sublime and aery, nay, we affirme that not onely the Aire is part of our dominion, but the Earth and Water, for in which of the three Elements we please to live we are able to subsist, a priviledge enjoy'd by no other *Animall*, that hee

ſhould dwell and governe in three Elements, as three parts of the World. But if theſe things be not thought conſiderable, and that it is onely the ſervices and profits yeilded to Man, that muſt caſt the ballance in this diſpute about Soveraignty, I ſhall no further preſſe them, but urge onely thoſe things that may ſeeme more cloſe and proper for the Queſtion. For my courſe of Life I have not much to ſay in it, ſince I may be rather thought to live for my ſelfe than the uſe of others, yet nevertheleſſe in ſome places I yearly ſuffer my Wings to be plucked, and my quills to be rent from me for the ſervice of Men, withall I am employ'd in Laying and Hatching of Egs, which are no contemptible *Viands*. Some alſo make very good uſe of my dung in ſeveral Diſeaſes. But when my fatall time comes, about *Michaelmas*, or at other times, then is it that Man reaps his greateſt advantage by me: my fleſh is put on the Spit and roaſted, ſo that I may be now ſaid to enjoy a fourth Element, my Guts and Gibblets well cook'd with my own blood are boyled and bak'd, and ſo I furniſh the *Luxury* of Men with two excellent Diſhes, which want not the

eſteeme

eſteeme due unto them; my ſofter feathers ſerve to ſtuffe beds, in which men may enjoy their repoſe, ſo that being well fed with my fleſh and entrailes they may ſoftly ſleepe in my old cloaths, and by this meanes, Man ſpends halfe of his Life, which he commonly ſleeps out among us, a priviſedge no Creature elſe can lay claime to. What ſhall I ſay of theſe accidents when they are ſo knowne to be advantagiouſly helpfull to Mankinde, ſince in them the ſpecies is propagated, and preſerved from diſcontinuance? My *Quills* and *Feathers* are variouſly ordered and dy'd and apply'd to ſeverall uſes, ſome are fitted to Arrowes, who by our meanes receive that aſſiſtance which nature hath not provided for them, nor art cannot acquire. Theſe ſerve for Warre, the reſt of our *Quills* is moſt commodiouſly apply'd in writing, and conſequently to the government of the World. 'Twas we that in the Capitoll long ſince gave the alarme, and preſerv'd it, and for that cauſe were accounted ſacred and kept at the publick charge, being for watchfullneſſe and diligence accounted better, and certainer night ſentinells than the Doggs themſelves, ſo that we

may without raillery aver that we saved the City of *Rome*, which is a very high commendation for us. But this much higher that by our *Quills*, we have propagated all Arts and Sciences, we have preserv'd them and protected against all injuries and violences of time? Tis in vaine to prepare a *Calfe* or a *Sheep-skinne* to write upon, unlesse our *Quills* be called to assistance, and be made dance, turne, and play upon them. Their Skinnes suffer onely and are the *patients*, our *Quills* the *Agents*, they are but the *subjects*, we the *efficient* causes, and of a much nobler nature; if the *Goose* and the *Sheepe* joyn in league together, the greatest Creatures are not able to resist, nay Man himselfe is proved to be taught by a *Goose*, when he reads the writings of the wisest Ancients. The *Sheepe* without the *Goose* is of no value at all, that is to say, no more than a blank parchment; but on the other side the *Goose* can joyne in confederacy with the *Calfe*, or *Flax*: excluding the *Sheepe*, by which appeares the superiority of our power, and the prehemience we hold above all the rest, and methinks the controversy of our kinde with the rest here present, might easily be decided, since

that

that formerly our *Quills* have obtained the prize from all others, whether *Eagles* or other martiall Birds whatsoever. In witnesse of which victory, our *Quills* are worne in Caps, hence the Poet,

Penna beat cœlo, penna volare facit,
The Pen gives Heaven, the Pen gives wings to fly.

Why should not we therefore carry away the *Diadem*, and the Title Royall from those that are not for this to be compared with us? By us and by our *quills* the Emperour commands Kings and Princes, as it was very truly said by one, *That the imperiall Majesty ought not onely to be adorn'd with Armes, but arm'd with Lawes,* for Lawes once Enacted are by our meanes propagated and made usefull to their Legislators. By our *quills* Kings, Princes and Dukes govern their Dominions: suppose there never were, nor ever had been any bookes written, it would follow there should be no Letters, no Lawes, no Histories, no Physick, nor any other Arts or Sciences put upon the file of memory, and so the life of Man would nothing have differed from the

life of bruites, mankind would have been as unacquainted with himselfe and things, as Children shut up in a Cave and there continued. Now all those that have gotten the reputation of wise, learned and experienc'd Men, and have arrived at the Arts and Sciences, have done it by the advantage of our *quilts*. These are they that governe the World, with their learning policy and science, which have been only propagated by Penns, the use whereof whosoever know not are accounted of a contemptible condition and disesteem'd. Pens often rescue the most despicable poverty into vast wealth, Pens throw honour and lustre on wealth it selfe, nay there is no condition; which receives not ornament and advantage from them. Pens compriſe and establish all humane Literature; what anciently was with difficulty put down with an Iron bodkin, is now more easily perform'd by Pens; what honour was ever given to learning by the greatest Princes, is now due to Pens, and to those to whom they are owing, *Geese*. Whence I infer that our esteem ought to be such, that it should be farre more considerable, than to receive a denyall in this claime of Royalty. I will onely adde

add two advantages of *quills* more, though they be not so much important; The first is in hunting, for the frighting of Beasts by the sticking them up; the other in Musical instruments, besides their use in Arrows which we formerly mention'd. Let the *Sheep* brag the necessity of his strings, my *quills* can no more be spar'd in the *Sittarne* and *Virginalls*: Let him brag that his greater guts are usefull for Bow-strings, without my feathers I am sure no Arrow will fly. Let *him* and the *Calfe* prate of their *Parchments* as so needfull in writing, without my *quills* to write upon them, they will signify nothing, not to mention even the smallest uses of our *quills*, we shall omit to tell you how they helpe Anglers in fitting of their Hookes and Flies, and are employ'd in severall mechanicall workes; Let this, which for the time allotted us we have shortly but firmely and demonstratively argued, suffice, since I cannot but believe, that they will justly evict the Royalty to be granted me.

This

The OYSTER.

THE OYSTER, *who was in the fourth place as Burgesse for the Fishes suffered not another to assume the discourse, but hastily begun to plead in this manner*; If the Soveraignty over the Creature must be adjudged and conferr'd either upon largeneſſe of body, Strength, Induſtry, Sagacity or Docility, I believe my pretenſion will be very weake, for I am little and without ſtrength, nor can I lay claime to any of the other indowments, yet withall I am of opinion that none of theſe here preſent may juſtly hope that upon thoſe grounds, the election will be carryed for them, ſince there are others in their ſeverall kinds that farre excell us in all thoſe qualities, as well as they. But if Nobility, Birth, Profit confer'd on Man, great value and price prevaile any thing with your judgement, I ſee no competitor here preſent, whoſe intereſt I thinke I ſhall have cauſe to feare,

For

For my Nobility I have this to affirm, that I am borne and bread in the waters, the nobleſt element, and have been ever accounted Prince of all the *Aquatiles*, which yet in variety and greatneſſe farre exceede the *Terreſtrialls*, the Waters are my Caſtle, and yet out of the waters (I vouch no worſe authority than Scripture it ſelfe) God in the beginning created all things, nor am I confin'd to ſome little Brooke, or narrow River; The vaſt Ocean, where ever it ſpreads it ſelfe, the *Indian*, the *Weſterne* Seas are but at the firſt our Cradles, after that our dwelling houſe and Demeſne. Now if it be borne in a noble and a famous Country, adds no ſmall Nobility to any perſon, I thinke I may ſafely preſume to claime precedency, in this point. But this you will ſay may be as well claim'd by the reſt of my neighbours of the waters, and therefore I ſhall not much preſſe it, but direct my diſcourſe to that which moſt properly concernes me, that is my deſcent and manner of birth, far more illuſtrious than any creature whatſoever. Chaſtity is a peculiar property and endowment of our kind, as appears in that we doe not propagate in the common manner,

manner, but by a particular, to wit, by a ſecret and ſweet diſtillation of the influences of the Starres ſhed into us, from whence we conceive. 'Tis true nature granted us not offenſive, Armes, but ſhee gave us defenſive, and theſe of the beſt proofe. Hence is that we are neither offenſive to one another, and are very well ſecured againſt the aſſaults of ſtrangers. In thoſe parts where Heaven by reaſon of the neerneſs of the Sunne operaes more purely and efficaciouſly, as in the crooked windings of the *Indian* Sea, we there, by the indulgence of its kinder heat, are impregnated with ſuch ſeed as is indeed invaluable; we get up to the top of the water, and opening the Gates of our ſtrong Caſtles, we ly gaping and yawning till we have ſuck'd in ſo much of the moſt precious morning dew, as, after being miraculouſly congeal'd within our *Teſticles*, and tinctur'd with the pellucid liquor of our bodies, becomes albified into an incomparable luſtre, and make the nobleſt preſents, that man can receive, whether you look towards medicine, or for delight and ornament. Some [illegible] are called *Margarites* [illegible] the daughters of [illegible]

cause they are never found but single, or that *they* onely exceed in price and valew. Now in medicine, thus they are advantageous: they are great strengtheners and comforters of the heart, whose spirits and radicall moysture they powerfully restore and cherish, and your greatest Physitians are of opinion, that nothing more soveraigne, nothing more gentle, than confections of *Manus Christi* prepar'd with pearle. They have also severall kinds of *Diamargaritons* both hot and cold, which they very successefully use in diverse Diseases, where the patient needs reparation of strength. There want not also some of the curious that prepare them into *Milke*, *Oyle*, *Liquour*, *Water*, and *Salt*, and that to the same end. But what shall I say, do not *Margarites* themselves and their *Matrixes* exceedingly assist the wombes of Women, both in preventing sterility and furtherance of conception? Besides all this, we have perform'd three other notable services. First, all that little being of ours, which nature had so carefully fenc'd, and so strongly [illegible] becomes not onely the food of [illegible] choisest of his delicates

ſupporters, both in reſpect, that we are extreamly gratefull to the palate, as alſo for that we do ſo greatly cheriſh and fill the *Spermatick* Veſſells of either Sex, and there is no doubt but Man will be ſo gratefull as to acknowledge this truth, which once granted, it will follow, that we are powerfull aſſiſtants in the Generation of Men, ſince poſſibly many there are that owe their being, and procreation unto us, an obligation ſo high and ſo noble, that I ſee not how it cannot be equall'd by any. For ſo far as the life of man is worthier, and of more concernement than all the utilities that accrew unto us, even ſo is this utility given by us greater than life it ſelfe. Nor are the *Shells* of *Oyſters* of contemptible uſe, in adorning the hilts and handles of ſeverall Inſtruments, which are too numerous to relate in this place. Look into the *Cabinets* of the *Magnifico's*, look on their Tables and on their Furniture, you will ſee them all furniſh'd with our *Shells*, and glittering onely with our ſpoyles. But I muſt be forc'd to ſay ſomewhat of *Margarites* themſelves, and I am affraid I ſhall rather be ſtruck with the deepeſt amazement and confuſion, than be able to expreſſe

presse their unspeakable worth and preciosity. The proud *Ægyptian Cleopatra* had among her other treasures some *Margarites*, which were valued at the rate of 2000 *Oxen*, or as many Acres of Land, nay it is thought they were richly worth a good large Island. These exceeded Gold in value a thousand times, nay a hundred thousand, nay more, if you would cast both into the scales and judge of the weight of either. Hence was it that the whole Earth could produce nothing of greater estimation, nothing of greater rarity or price, yet this *Luxurious* Woman, destroy'd one of them at one draught, when shee design'd to outvy *Marke-Antony* the *Roman* Generall, in the cost and magnificency of a collation. Whence *Pliny* said, *Margarites have the principality, and are plac'd in the highest degree of grace above all other earthly things.* Now if that which is conceiv'd and nurs'd in us be that which dazles the World with the extreamity of its value, why should not we be thought equally noble, and assum'd into that Royalty, which we have so well deserv'd. It were inhumane and irrationall for to conferre the highest advancements on any one's

child

child or of-ſpring, and in the meane time let the miſerable parents ſordidly languiſh in poverty and contempt. Now if we had not been, men had not had that which they ſo eagerly deſire and paſſionately covet. 'Tis we that prepare and preſent it to Man, whoſe acknowledgement we deſire and precedency accordingly; 'Tis we that cover even Queenes themſelves, and the wives of the greateſt Princes and Nobles, and make them flame and ſparkle like Starres in compariſon of the other. Tis we that give ornament and Majeſty to Kings and their Grandees, and we conceive it but equitable, that thoſe, on whom we throw ſo much ſplendor and glory, ſhould accordingly preferre and honour us. This is but what *Lex Talionis*, and the juſtice of reciprocall obligation doth require 'Tis we that caſt a greater luſtre on the very Crowns of Princes, and make them flame and radiate like ſo many counterfeit Divinities. Tis we that make Scepters brighter, and more ſplendid by the light which we contribute. Tis we that make the royall Robes ſo ſtiffe, and therefore as we pay ſo high a tribute to the ſervice of the Royall dignity, ſo we make our juſt and

legall

legall claime to the same preheminence above all other, still remaining as Tributaries to man, and this we hope will not be deny'd us, unlesse those, whom we with so much care and diligence have alwayes oblig'd, be pleas'd either to forget, or not understand those great services we have perform'd unto them, and instead of acknowledging of curtesies, incurre the censure of the highest ingratitude; *having said thus much, he held his peace, and retiring within his Shell, inclosed himselfe.*

The

The BEE.

AFter him stood up the BEE, *a Creature extreamly little, and of the smallest making, but one that with his noyse and humming fill'd the Court with clamour enough; besides he was very formidable with his Sting, in case of provocation or affront. This magnanimous little one thundered it out thus.* And I am also here before thee Man, O judge, to lay a claim unto the Kingdome, which I suppose you will easily admit me to, in regard nature hath already decided the controversie, and shap'd and fram'd me as it were purposely for that end. For what Creature acknowledges a *King*, but a *Man* and a *Bee*? What Creature excells us in politicall wisdome? None at all. Therefore as Man commands us, so we command all other Creatures and things. Indeed our Kingdome is held of Man, Man is Lord of the mannour of the *Universe*, we are his free-holders, what we enjoy we hold under him. He serves God, we him, all things

things us. There is nothing that can destroy the Kingdome establish'd among our selves, and we may easily enlarge it to this, if Man would be pleas'd to invest it in us. No Creature comes neere us in Nobility of kinde and splendor of birth; none hath a motion comparable with ours, none so offensively arm'd, as we with our stings, none so gratefull to their benefactors, none approaches us in our art of Musick, none that contributes so liberally to the uses of Man, nay to the Gods, nay to all Estates and Degrees, as we shall easily manifest in our ensuing discourse.

For our *Nobility* and *Generosity*, none will doubt it, that knowes our family are not propagated by any nasty venereall coition, but by the peculiar indulgence and warmth of Heaven. For at first we are a sort of little *Wormes*, lurking in the combes, which our noble Ancestors had curiously built, but after a little time we are strangely enobl'd, and become *Bees*. Hence is it that in our very beginning we carry all the badges of honour about us, and are not *made* honourable but are *borne so*. They onely are properly said to be enobled that are advanced to a

better

better or higher condition by a greater *King* or *Prince*, from whom they deserve it; but nature it selfe, who is the *Queen* of all things, enobles us in the highest manner, that is to say, naturally and immediately whil'st we lie in our *Honey-combs*, which are our swathing-bands. And this she doth by a kind of re-making us, calling us as it were into the higher house of *Animals*. For a creeping *Worme* and a flying *Flie* differ very much both in kinde and shape, for the *aerial* Creature is of quality farre greater than the reptile. And as our proportion is most chast and innocent, so doth our kinde retaine a *Virginall* kind of pudicity, and modesty, a matter which addes no small commendation to any Prince. What made *Alexander* the Great, and that excellent Chieftaine *Scipio* so famous, so esteem'd of old, so cry'd up by all posterity, but their chastity? Tis not so much violence and force of Armes, which commend Man, and become him, as this onely vertue, by which even bruits may obtaine victory, but arrive at, or exercise chastity they cannot. Now if you will but put a just estimate upon celerity, as requisite in a *King*, whom it renders formidable

and

and victorious, there is no Creature swifter than we, even through the Aire it selfe. *Alexander*, whom I just now mentioned, and *Julius Cæsar* used alwayes incredible celerity, and by this meanes victoriously over-ran the best part of the known World, which doubtlesse they had never done, had they ever admitted doubts into councell, or delayes in execution. Hence *Alexander* being ask'd by what means he subdued so many Kingdomes in so short a time, answered μηδὲν ἀναβαλλόμενος, *by delaying nothing.* The other in a very short space fought over all *Pompey*'s parties in three parts of the World, never failing of victory in respect his swiftnesse prevented all the *Councells* and *Designes* of the Enemy, even so we by their example very nimbly and quickly strike our enemies with our little *Javelins*, but 'tis onely when we are provok'd by an injury, our indulgent Mother nature having given us these weapons for the rooting out drones, hornets and other mischievous insects. For as the common proverb sayes very truly, *He that puts up one injury proffers himselfe to receive another*; Besides, *A generous minde most easily awakes.*

'Tis

Tis true we are ſlow to anger, but if we be provok'd, much more furious than poſſibly could have been imagined ſuch petit *Animals* could be.

Magna etenim eſt nobis in parvo corpore virtus.
We in ſmall Bodies make great vertues ſhine.

It was ſaid of *Tydeus* a very little man, but of a vaſt and *Gigantick* ſpirit, For vertue inclos'd in a narrow roome becomes ſtronger by compreſſion, and ruſhes out with a more vigorous violence upon its enemies. Notwithſtanding all this, though we be ſo powerfull in armes, and enjoy ſo great a command, we do not offer injury to any, no, we offer no affront or injuſtice to our profeſſed enemies, the ſordid robbers of our Hives, thoſe people who abſolutely deſertleſſe, do not onely envy us the fruits of our owne labours, but in ſeeking them ſeeke our lives alſo. Yet in the heat of our wrath and agitation, with a little tinckling of Muſick we are preſently pacifi'd, as great Warriours have been ſaid to be charm'd out of their warlike humour

humour into softnesse and retirement. We are therefore a Musicall Creature, and in this not unlike to Man. Let no Creature brag here, that his garbage is fit for Musick and instruments, we ourselves are living and moving instruments, perpetually cheering our selves, while we labour in our chymicall extractions, and upon the hearing of any other noyse easily appeas'd.

Hic Rhodus, hic salta: nam quæ non fecimus ipsa,
Vix ea nostra voco.—
Here's Rhodes! *here Dance; what's by another done,*
Belonging not to us we cannot owne.

We during life sing, and not as mutes after death are inspired by others, as the *Sheepe* and *Goose* ridiculously glory; we send forth a sound which is very pleasant, and all agreeable tunes are wellcome to us, of which we our selves are the fittest judges, none other. But as to the profits accrewing by us unto *Man*, I shall speake a little, and were there nothing else, certainly we ought not to be debarr'd this claime of Royalty. The benefits accrewing from our little Nation

are

are large and vaſt, and they eſpecially conſiſt in two things. What have you ſweeter, what pleaſanter, what more healthfull than *Honey*? Hence an old man very freſh and luſty in his old Age being demanded by what means ſo many happy and healthy yeares had attended him, he replied, it was *by uſing Honey within his Body and Oyle without*. Honey therefore is an ingredient principally contributing both to length of Life and Preſervation of ſanity, tis moſt delightfull to children, acceptable to Women and *ſalubrious* to the aged. Of this many Nations make drinke as good as Wine, but much more convenient for many maladies. This is made uſe of in colder Diſeaſes, to which the Northerne Nations are ſubject to, with very happy effect they call it *Hydromel*, or *Mead* or *Metheglin*, &c. becauſe it is made of Water and Honey, as they do *œnomeli*, becauſe it is made of Wine and Honey. From Honey and us the Mothers of it, that invincible *Heroe*, *Sampſon* put a conſiderable riddle as we reade in Scripture. Of the making of Honey and the Government of *Bees*, *Virgill* and other excellent Writers, made it their buſineſſe to write whole volumes,

which

which with so much curiosity and diligence they had not performed had they not seriously considered our utility to Mankinde. In medicine, *Honey* is of divers great uses, (besides the former drinks which we have mention'd) both in preserving and assisting the vertues of simples, as in *Roses* and innumerable others, and though to the Cholerick and splenetick it is not so convenient by reason of their incumbent distemper, yet to flegmatick and melancholy men, it is an excellent remedy joyn'd with other things. So much shall suffice as to *Honey*, whose excellencies to enumerate in particular, I might spend the whole day, but I must confine my selfe. We are now to speake of our *Wax*, from which Man reapes three extraordinary advantages. The first is that of *Wax-candles*, which are not onely exceedingly usefull in Churches and sacred places, but also in private Houses. In Churches it is apparent, in that we burne a perpetuall *Holocaust*, as it were unto the Almighty, prolonging our flame much more longer then any thing else, which is accensible, which is knowne to the generality of Mankinde, where we have been in use,

are large and vaſt, and they eſpecially conſiſt in two things. What have you ſweeter, what pleaſanter, what more healthfull than *Honey*? Hence an old man very freſh and luſty in his old Age being demanded by what means ſo many happy and healthy yeares had attended him, he replied, it was *by uſing Honey within his Body and Oyle without*. Honey therefore is an ingredient principally contributing both to length of Life and Preſervation of ſanity, tis moſt delightfull to children, acceptable to Women and *ſalubrious* to the aged. Of this many Nations make drinke as good as Wine, but much more convenient for many maladies. This is made uſe of in colder Diſeaſes, to which the Northerne Nations are ſubject to, with very happy effect they call it *Hydromel*, or *Mead* or *Metheglin*, &c. becauſe it is made of Water and Honey, as they do *œnomeli*, becauſe it is made of Wine and Honey. From Honey and us the Mothers of it, that invincible *Heroe*, *Sampſon* put a conſiderable riddle as we reade in Scripture. Of the making of Honey and the Government of *Bees*, *Virgill* and other excellent Writers, made it their buſineſſe to write whole volumes,

which

which with so much curiosity and diligence they had not performed had they not seriously considered our utility to Mankinde. In medicine, *Honey* is of divers great uses, (besides the former drinks which we have mention'd) both in preserving and assisting the vertues of simples, as in *Roses* and innumerable others, and though to the Cholerick and splenetick it is not so convenient by reason of their incumbent distemper, yet to flegmatick and melancholy men, it is an excellent remedy joyn'd with other things. So much shall suffice as to *Honey*, whose excellencies to enumerate in particular, I might spend the whole day, but I must confine my selfe. We are now to speake of our *Wax*, from which Man reapes three extraordinary advantages. The first is that of *Wax-candles*, which are not onely exceedingly usefull in Churches and sacred places, but also in private Houses. In Churches it is apparent, in that we burne a perpetuall *Holocaust*, as it were unto the Almighty, prolonging our flame much more longer then any thing else, which is accensible, which is knowne to the generality of Mankinde, where we have been in use,

not onely *Christians* but *Heathens* themselves, for the one courts their Idols and Devils, the other their Saints & Confessors with waxe and ceremonies. 'Tis we that offer our first fruits to God, and our Tithes to the Church: We are the principall Architects that design our wax in our *Escurials*, in which all the wit of man hath not been to understand or follow us, nor the ingenuity of Artificers to counterfeit us. And in this consideration we must needs appeare to be not onely subservient to Religion, but very contributary to Man himselfe, in which double discharge of out duty, we farre out-strip all other. For private houses none will call it in question, that hath been in the Palaces and Hostel's of Kings and Princes, at whose tables in the night we diligently watch, consuming our selves to be serviceable to them, which istruly the character of a King, and therefore owing to us as the authors of so great a benefit.

Secondly, it must be remembred, that in all medicines outwardly, applyed to the body of man, as in plaisters, salves, and ointments; it is Wax that gives its assistance and that to all affections of parts and diseases; besides, the oyles that are drawn from

from it, are of very great use. The last, but most considerable, is, that the Ancients had waxen Tables, and Bookes enriched and embellished with all kindes of Sciences, and at this day, as formerly men preserve Seales, those faithfull witnesses of all contracts impressed upon it, to the great profit of all Cõmon-wealths. As for Books and Tables, all agree, that are vers'd in Antiquity, how they were used, before searchfull and restlesse mankinde had found out other things to write upon: For then, in tables covered with Wax, or else upon Linnen, temper'd with it, they engraved and writ all their businesse with a sharp Puncheon, and so conveighed them away by Courriers. Therefore Kings and Princes, and all others whatsoever, were enforced to make use of our help for the communicating of Counsell, and our spoyles were their Ambassadours. And not so onely, but volumes of Wax were the great conservators of all Arts and Sciences, especially Lawes; without which, the life of man is miserable and belluine. Now it is apparent, how much the impression of Wax, upon a Seale, hath force and authority; nothing is firme and constant in all com-

pacts, unleſſe Wax, as Umpire, cloſe up the league; unleſſe Bees, with the ruine of part of their owne dwelling-houſes, gave them ſtrength, force and vertue: Therefore as all humane things are governed by Wax, ſo are they preſerved and confirmed, not by a waxen, but rather Adamantine Chaine. For it was truly ſaid of the Poet,

Pan primo calamus cerâ conjungere plures
Inſtituit.
Pan *was the firſt taught many reeds to joyne with Wax*, &c.

For all humane buſineſſes, if we well minde it, are by this coagulated and cemented together: for what any man hath promiſed to another by his Seale impreſſed in Wax, whether it be for ſervice, or debt, or mean promiſe, it is the ligament and the tie that *Pan*, that is to ſay, all buſineſſe requires. Let my Competitors, the Calfe, Sheep, and Gooſe, flouriſh out their deſerts in this kinde, this is a buſineſſe proper onely to me. What are Letters without Seales? Marry what Bels are without Clappers. What are Men without Faith? Shades and Speeches,

ches, nay things civilly dead. Pray what are Calves or Sheep-skinnes made with a great deale of doe into Parchment, and scribled with Goose-quils, which have made such a noyse, to what end or purpose are they, unless we afford them Wax for their Labels? None at all; nay if the Wax be but taken off, or broken, or defaced, they are taken as invalid, and not writ It is Wax therefore that gives them credit, & brings them into reputation, that they may be valid; take it once off, and they are imployed in the most sordid uses. Therefore no man is doubtfull of recovering any thing that is past under another mans Seale, since by this meanes, the writing which in it selfe is dead and unactive, recovers life and strength. While we are speaking of seals, it must also be remembred, how much other Images and Plasticks are concerned in it. In many Churches, we observe many Images meerly cast of Wax, as also in prophaner places, where they had the Statues of themselves and Ancestors religiously preserved in an orderly Series. Hence, even in *Rome* it self, they were called *fumosæ ceræ*, that is, smokie wax-Images, and he was accounted of the most ancient and noble Family that

could produce moſt of them, and on the contrary otherwiſe. Beſides, there are often made Images to the life, coloured after ſeverall manners; which, ſince they are as various as individualls themſelves, I forbeare to mention. From what I have ſaid will be eaſily evinced, that the royall preheminency is due to them for whom I plead, above all other, and no doubt but you will think fit that we, who ſo juſtly adminiſter juſtice to our owne nation, may alſo be thought the fitteſt to exerciſe government over others. For in our Monarchy (I fear me I ſhall not have time enough to inſiſt at large) there is ſo much Majeſty, Prudence, and harmony of Order, that even Man himſelfe may ſeeme from us to have learned the Arts and Secrets of Monarchical Government, rather than we from him, as many Writers have affirmed. Our King is borne with marks ſo viſible, both by his beauty, bigneſſe, and ſingular wiſdome, yet without ſting or paſſion, that we all yeild an unanimous obedience, and never acknowledge any but himſelfe: 'Tis on him we labour, as our Governour; 'tis for him doing juſtice, and diſpoſing of affaires in his Palace-royall in the midſt of his Hive, that we

we attend; 'tis for him, when he makes his Cavalcade, that we joyne together to make a triumph; nor doe we ever break the order in which we are marshall'd, without his particular command; we wait on him out, we bring him back. This and other things of this nature, some speculative men have looked upon with so much admiration, that relinquishing all other businesse, they have spent all their dayes in this imployment, manifestly inferring the ineffable wisdome of the divine disposer of all things from this one demonstration. All which things, if you also, worthiest Chancelour, be pleased to weigh in your matureſt judgement, I question not but you will award the Regality unto me, who by so many Endowments, Services, and Obligations to Man, conceive all other, be they of what bulk they will, are much inferiour; nor doubt I, that your judement will either be so byassed, or misinformed, as that I may ever have occasion to complaine of your discretion or equity.

The SILK-WORM.

THe SILK-WORM was for a long time desirous to speake, but the rule and order of the Court enjoyned him silence, but now strutting and swelling, and impatient, of further delay, he broke out thus;

Though these my Competitours have had priority of speech, yet I doubt not of obtaining so much, as the assignment of priority of reigne, if I may but be fairely heard, that is to say, if the praise of my nobility or birth, the artifice and skill of my work, the vast and severall profits which I liberally bring unto Man, can conferre upon me this high and royall dignity; in all which, how gloriously and justly I triumph, I shal now shew you. For the first, though I shall not be very lavish, yet since others have insisted on it as an especiall Character of their eminency, and worth; I see not how I am in the least beneath any of them: For who was ever able by the subtilest enquiry, to search out my nature, which is admirable in so many

many changes? From a little seed warm'd by the heat of the Sun, or the breasts of Virgins, there are produced certain little Wormes, both living and active. These in the Spring-time, being laid open in the lesser leaves of Mulberry-trees, daily, like other worms, encrease and enlarge themselves every way, till at length they become very great wormes, and of divers colours. This is our rise, this the manner of our birth, which is therefore admirable, that an Insect with four wings sheds that seed, and a little Worme is produced by it. There is a very great difference between these two Animals, yet one is the Cause and Womb of the other; But that is the excellent artifice which is woven out of the bowels of this Worm, while it lies glutted and surcharged with the juice of the leaves of Mulberries: For it begins to spin and winde up about it selfe certain silken threds, which no imitation of man can possibly follow. These threds are reeled by man, and gathered into divers skaines, which are imployed in severall uses, the utilty whereof, how great it is I cannot so well demonstrate, it is so vast and large. The Raw-silk undied is pale and yellowish, but by dying is taught to

lie an infinity of colours. Hence are there threds wound up to a thousand uses, and some woven into stuffs of different kinds: Hence see you so many different Silkes, differently made with great workmanship which employ the heads and hands of most Artificers, who severally, as their Genius and designe leads them, disguise us into things suitable to the pleasure or profit of Man. Consider, I pray you, onely this, how many men, women, and children, earn their bread by our service, that is to say, by unweaving what we weave to their hands: Hence the Diers and their great families live meerly by doing us service, that they may change and vary the Fruits of our Labours into divers colours. Next to these, the Weavers have a share, who with our skaines once died, make Stuffs, and Taffata's of different natures. Hence comes Velvet, and indeed all other kind of Silks whatsoever. These come to be bought by the Mercers, and make a great part of his stock, being afterwards dispersed into severall Nations and Cities, for the use of Man: And these foure sorts of people are so populous and excessive in number, that there is no Prince, be he never so potent, be his Dominions

minions never so wide, that dare vie with us to number so many Subjects: yet these vast multitudes acknowledge us, and confesse they recieve their Bread and Sustenance from us. But besides these, those who have their clothing from us, as being without number, cannot be reckoned; not to say any thing of Emperours and Kings, nor of lesser Princes, though they glitter in what they borrow from us, I will onely instance in private persons. Do but see how any inferiour fellow, when he hath once got upon his back a piece of Stuff, which our kinde had carefully provided for him, how he struts, lookes big, and domineeres: There is nothing that more usually changes the mindes of men, than cloathes, which is a businesse owing unto us: Nay even some adorn'd with our excrements, think themselves safe and concealed from those vices which they carry in their bosoms. Have you not, I pray you, a good opinion and esteem of him, that being followed by a long traine of servants, is wrapt up and covered with our Webbs? Although, consider him in his inward man for his worth or honesty, he be the basest and wickedest creature living. On the other side, doe you

you not take him to be a vile and an object creature, who appeares onely in bare and pittifll raggs, although it may be the cover of never ſo honeſt, a great and candid ſoule? Thou thy ſelfe, O Man, very wel knoweſt, that even he that is arrived at the greateſt pitch of Letters and Science, is either not at all, or very little eſteemed, if he be not well clad, and appeare in a garb ſuitable to his quality; and yet you will not finde any man, be he never ſo inconſiderable and low of ſpirit, if he be but gaily clad in Silk, but he thinks he ought to be eſteemed and take place before him: ſuch a prerogative have our Webbs, which if you will deny, I am ready to juſtifie it by a true ſtory. *Philip*, D. of *Burgundy*, ſirnamed the *Good*, found one night in *Gaunt*, a fellow very drunk, and faſt aſleep: This fellow he made ſome of his followers take up and carry with him to the Palace, where they ſtript him of his naſty and dirty ragges, and putting him on a fair holland ſhirt, laid him in one of the Dukes beds; the next morning a company of Pages, who were very handſome youths, and well clad, attend him till he awak'd, which when they perceived, humbly addreſſing themſelves to him,

him with the same speeches and gestures, with the same courtship and submission that they used toward the Duke himselfe; they asked him what clothes he would weare that day, and withall, shewed him severall rich suits, that he might make his choice. The fellow at the first was plunged in a million of doubts, whether this was a vision or no; he could not be satisfied within himselfe about the place, or whether he was the man they intended, or himself was changed from his former person into another; but when he saw that persons of honour attended him with precise obedience, and who with all respect, demanded of him, whether his Highness would be pleased to rise and return to his wonted excercises; He began to be really perswaded, that himself was the Duke they intended. Having therefore put on one of the Dukes suits, and finding it fit for him, he was confirmed in his belief, that he was the Master of so many Servants, and (wonder at that sodain impression made upon his spirit) the most powerfull Prince of the whole Region; then with a great train following him, he is conducted to the Park adjoyning to the Palace, then to the Fish-ponds, then

to

to Breakfaſt, after that he ſpent his time in viſiting other places, diſcourſing about ſeverall matters, in which whole occurrence the ſlave as to ſhape and habit, counterfeited the Duke well enough; but his underſtanding and the reſt of his deportment, ſpoke him (what really he was) a Cobler. At length he is ſolemnly called on to dinner, where there bore him company the greateſt Beauties of the Court, and men of the beſt Quality; thence is he brought abroad to hunt, attended by all the Court, furniſhed with the beſt Doggs, and mounted on the beſt Horſes. At his return ſupper ſtaid for him, where he was intertained with variety of choiſeſt diſhes, and while they about him very ceremoniouſly drunk his health in the ſtrongeſt Wine, he very naturally (as loving it with all his heart) became as drunk as before, and fell into a ſleep that approacht death as neare as poſſible, then D. *Philip*, (who all this while among the Courtiers, had attended the fellow in a diſguiſe, whileſt the other ſuſtained the perſon of a Prince) commanded him to be clothed againe in his former veſtments, and to be carried to the place from whence he was brought, and there left.

left. This late Duke meaſured out the night with a ſound ſleep, but when he awak'd and found his lodging changed he began to be very doubtfull of his condition, enquiring of himſelſe whether he were he that he now ſeemed, or rather that Duke which he lately thought himſelfe: but when he could not otherwiſe perſwade himſelfe, there being preſent ſo many circumſtances, eſpecially his torne and old clothes to convict him, that he was a mean Cobler, but more in regard there was nothing at all to witneſſe he had been a Duke, he returned home and related unto his wife the adventure as a Dreame he had had the laſt night, that he had been in the Dukes Palace, how he had been treated, how he recreated himſelfe with walking and hunting, how he had fared, and (in ſhort) All. From all which it is apparent, that garments made of our ſilk, have a ſtrange power of perſwaſion upon the mindes, not onely of them that weare them, but alſo upon the beholders of the quality and worth of the perſons; For many when they ſee themſelves laden with the ſpoyls of Silk-worms, although they be men of the meaneſt rank, and of ſoules not tinctur'd with the leaſt

leaſt generoſity or literature, begin to perſwade themſelves that they are really ſuch as they are accounted (as the Cobler did) when they ſee every man humour, flatter, and fawne upon them: others when they ſee a man ſhining in Silk, never at all conſider him as a Silk-worme, or for a Bird whoſe neſt is onely made of skeines of Silk, but miſtake him for ſuch an one, as who being more powerful, we ought to obey, who being the more lovely we ought to court, who being more learned, we ought to aſſent unto, and who being ſuperiour, we ought to give place unto; you ſee what ſtrange charmes there are in our Webbs; the Load-ſtone does not more powerfully allure the Needle, than thoſe attract the eyes of men to them, and bewitch them, Hence came theſe Verſes.

Hunc homines decorant quem veſtimenta decorant,
In vili veſte nemo tractatur honeſtè;
Vir bene veſtitus pro veſtibus eſſe peritus
Creditur à mille quamvis idiota ſit ille;
Si careas veſte nec ſis veſtitus honeſtè
Nullius es laudis quamvis ſis omne quod audis.

Men

Men honour him, to whom cloaths honour give,
None in Course cloaths does civil usage finde:
Men, a well-cloathed man, well learn'd, believe,
Be he a sot and ignorantly blinde.
If thou want cloaths, and if they be not neat,
They'l scorn thee, though thou knowst all they repeat.

Nam talis primâ facie presumitur quis esse qualem vestes eum indicant, l. item apud 15. sec. si quis virgines, F. de injur. & famos. Libel. A man at the first sight is to be judged according to his habit. I confesse indeed, some Barbarous Nations know not the use of our Webbs, going naked, mangled and tann'd, not being able to put a right estimate upon them. But then we are to consider, that as they know no shame, so they know no ornament; having no sober and rectified judgement, whereby to put a value upon our work: we, in some Forrests of *Asia*, voluntarily adorne the Trees with our Webbs, few or none there esteeming their price, which we perceiving, thought fit

to

to remove, but not unto the *Negro's* in *Africa*, a naked and unarmed people; but we chooſed rather to pitch our tents in *Europe*, which hath treated us with ſo much tenderneſſe: But we cannot but expreſſe our piety and gratitude to ſo carefull a Foſter-mother. Here are we fed with the leſſer leaves of the Mulberry-tree, and we, by way of gratitude, for our nurſing leave them our Silks: Some have been ſaid to have bred us in the breſts of Virgins, we in requitall cover not onely their breſts, but adorn and faſhion their whole bodies by our labours, ſo that they ſeem to be rather made and brought up by us, than we by them; they indeed may give colour to our skeins, but we adde luſtre and ſplendour unto them. There is one thing which I am very much aſtoniſht at, and whoſe cauſe I cannot find out, after my moſt curious reſearch, from whence Man, cloath'd by us, growes proud, when we our ſelves are neither proud, nor are at all adorned by our Webbs: whence their ſpirits come to be ſo raiſed and blown up, while we quietly labour in all humilty: our diet's homely, and of a ſingle diſh, nay all our buſineſſe is ſtill one and the ſame: How comes it then that ſo many dif-

different paſſions ſhould attend ſilken garments? Indeed I ſee no other reaſon, but thoſe ſeverall accidents and uſages by which ſilk is varyed, by dying, by weaving, by ſewing. By dying, becauſe the colours with which we are inbued, are not onely divers, but of divers properties; ſome are made of Vegetables, ſome of Mineralls, nay indeed, ſome of animalls themſelves, in all theſe, there is a ſeverall variety which differently touches and works upon the heart. The Red and Purple are belived to be very reſtorative unto it: ſo others alſo imprint their little influences upon it, though it be not ſo eaſie to aſſigne the Reaſon. And it is very poſſible, that by weaving ſuch an effect may likewiſe happen: but eſpecially by ſewing, we ſee the figure and new ſhape of any new matter, gives it a great deale of grace. Now by the ſhape of any thing, the heart is eaſily won to eſteem, or any other paſſion: Whatever is the cauſe, be it in the matter, be it in the form, be it in the ſubject it ſelf, that is to ſay, the body, or the minde of Man; 'tis the ſame thing, ſince we by our Threads contribute nothing to it, unleſſe there be ſome hidden cauſe in it which is too nice and ſubtill for

my

my indagation. This I know, our diet is Mulberry-leaves, and methinkes they ſhould not nouriſh us with any pride: But Man uſing our threads laboured and ſpun out of the leaves of trees, not forgetting his ancient nakedneſs in Paradiſe, which he would have covered with Fig-leaves, ſeemes to be proud now that he has found out ſo excellent a remedy, as inſtead of them to be cloathed with the leaves of Mulberry, leſt he might appeare naked, or, according to his old barbarity, be glad of a Sheep-skin. For my part I ſhall not much preſſe it home unto him, that he uſes onely the leaves of a Mulberry tree, transformed and altered in the maw of a Worm; aud thus onely to hide his nakedneſſe, to diſ-eſteeme the ſimplicity of his firſt Fathers, or that it is but juſtice that he ſhould be covered with the excrements of Worms, who is after to become their nouriſhment: Man in this being very prudent to conſider, firſt what he was when he came into the world naked, and what he ſhall be after death, either putrefactive, or putrefaction: and if we well conſider it, I may well inferre, that we are noble, and of a nature friendly to man, when we prevent his unhappineſſe

nesse by covering him with our labours, and furnishing him with good instruction, rather than offensive to him, in putting him in minde of his fragility by our own. What is more noble and generous than Man? What more wise, more prudent? Yet he himselfe acknowledges, that we are not unworthy to provide him fleeces, and furniture to cover and adorn himself, whereby to heighten and manifest his reputation: Therefore I know none who will deny us to be most noble creatures, since we adde nobility unto the noblest: 'Tis nothing that the *Sheep* be she *English* or *Spanish*, or of any other Country, should bring his Wools in competition with us, since we have had priority of esteem, by prescription of long time, and keep at the present possession: 'tis fit therefore the *Sheep* do homage to the *Silk-worm*, and not the contrary: We, as fed with the leaves of tall trees, whilst they, content with roots, and a little short grasse, are penn'd up in bare and barren pastures; there we seated in an higher fortune, derived by nobler birth, and better nature, leave our rich fleeces to serve the magnificence of Man; they are of an inferiour condition to their woolls,

wools unleſs admirable skill, dying, workmanſhip make it ſomewhat, is onely ſought after and uſed by the meaneſt perſons. From what I have ſaid there evidently reſults thus much, What profit accrewes unto man by our Webs, and how great it is, that the Royalty can with no right, but rather all the injuſtice of the world be denyed me. The merits of the *CALF*, *SHEEP*, *GOOSE*, are very great; The *OYSTER*, and the *BEES*, are indeed very conſiderable, yet the *SILK-WORMS*, are the moſt ample unto man, eſpecially him who richly cloathed in our Webbs, is maſter of higher and ſharper reaſon, and for moſt part ſits Chancelor in thoſe weighty differences of this nature.

FLAX.

FLAX.

HItherto the Annimalls of severall Classes, sought praeheminence by declaring their severall worths. Liberty of Speech now devolv'd to the Vegetables, *which as they want sense and motion, are accounted of an inferiour and meaner degree: FLAX, therefore, though it seem'd for this reason to be slighted by the others began to speak in this manner,* I believe none of this assembly, much lesse your self, most worthy *Judge*! will wonder why the orders which in this dispute you commanded us to observe, did assigne me this turn of speaking, because I may seeme the most inconsiderable among you: but since I am clearely of a far other opinion, and it is known by experience, that the youngest and most unworthy in all Councells, are first demanded their Opinion, and afterwards the Ancients and Sages, I take it not ill at all, but rather render my thanks to the L. President for being pleased to place me in the order wherein

I ſtand, you have heard Sir the animalls and ſo many of them all this while pleading for themſelves, and therefore I hope you will grant me who am choſen ſingle to repreſent the whole vaſt number of *VEGETABLES* ſome little Time to remonſtrate our Rights.

But if any one may ſpeak of the advãtages rendred untoMan,no doubt the præheminence of Flax will oretop all the reſt. And although it be not eaſily accõmodated to that end,But requires abundance of Labor in the preparation, yet once obtain'd, it is crown'd with the greateſt advantages,nay ſo great that the life of Man would be much more ſad and diſadvantagious without it; and therefore they have thought it no matter of ſhame to imploy all their induſtry in their ſeverall managements of it,in order to fit it to their own uſe, which doubtleſſe they had never done, had they not been allured by great hopes, and confirmed by equall ſucceſſe; for all things which in themſelves are handſome and good, and leaſt noxious, are ſcarce and rare, and ſeldome obtain'd by Man, but after the greateſt difficulties,and hardeſt labours, as is witneſſed by *Heſod*, *That the Gods place Sweat before Glory*, and

and the old *Romans* permitting any man to set his foot into the temple of Honour, before they had past through the chappel of Vertue. Nay, even in common things, before we can eat the Nut, we must first crack it, and throw away the shells; So before man can use Flaxe to the best advantage, it must be so prepar'd, that first the seeds must be thrown into a ground excellently well manur'd, and when 'tis growne up so much as to carry the shape of a plant, it must be often freed from some other more unworthy weeds as may pester it. When tis ripe, then 'tis to be pluck'd up, then the seeds are to be separated by drawing them through combes or rakes; next, these being reserv'd, all the rest must be macerated in water, that it may putrifie for almost 12. dayes. Then it must be laid in some dry and windy place, that it may be dry'd either by the Sunne, Winde, or Ayr. After this drying of it, it must further endure the heate of a Furnace, till it become fragile and friable, then it must be broken and pounded, not all, but the grosser part of it, for there will remaine a rind, which cannot be broken, as being of too ductile and easie a substance. Then must it

be ſeparated by wooden Cleavers, as it were with Hatchets, or to ſay better, the hard ſubſtance made more ſoft, and ſeparated from the thinner parts. Then is it fit that it be kem'd through with *Iron-Hatchels*, and next that, by finer than theſe, it be purg'd from his thicker and ſhorter threads, that ſo at length it may be fit to be ſpun: Then is it wound up into Hankes to be waſh'd, both with Water and Lee, and when once dry'd, is brought together into bundles, which by the meanes of the Weaver are made Linnen, which having try'd both the Sunne, and Raine, and Water, is purg'd into a curious whiteneſſe; and laſtly, it coms to be appropriated to the uſe of man, by cutting it, and ſtitching it together. The profit of this Linnen, which is ſo exceedingly various, is obtain'd through all this labour; and I beleeve nothing in all the world needs ſo much preparation, therefore it was very fit I ſhould have mentioned it.

What the *Silkeworme* hath ſaid of her threds may be poſſibly true, but if they were to be made ſervi eable by ſo many tedious wayes, I cannot but imagine they would be of rarer uſe; yet all this hath ſo

little

little affrighted mankinde, that by how much their paines are greater, they have been so much the more pleasant in obtaining the use of *Flaxe*, of which I shall say little and briefly; The profits of it are so many, both in the seed, threads, or Linnen made of them, nay of Linnen it selfe after it hath been decay'd. In the Seed, either for it selfe, or for the Oyle drawne out of it: in it selfe, as in medicine, the seed is applyed for emolliency and maturation; the Oyle extracted from it, is of so piercing a tenuity, that it can onely be preserv'd in Glasses or Bladders, not in any Earthen Vessells, be they never so well prepar'd, for it sweats and evaporates through them.

The use of this Oyle extends it selfe to the tempering of Colours, and severall other things, besides what it is in Physick, but all these I passe by. I proceed to threads, which are of various use both to tye and binde up any thing, or to stitch up any thing, whether it be for use or ornament. Nay, there are made from them severall Stuffes, though they be not called Linnen, such as are Linsey-wolsyes, and Kersies, and Silkes, and halfe Silkes, which serve not onely for Cloaths, but other

uſes of Men. But Linnen above all the reſt is the moſt deſir'd and priz'd. Man might want the others, or ſupply himſelf with ſomething in their ſtead, but if he wanted Linnen (as unexperienc'd Antiquity did before it knew how to uſe *Flaxe*) he would be oblig'd to a great deale of troubleſome and vexatious labour.

For to inſtance in the firſt place, Shirts and Waſcoats, if he wanted them, we ſhould be forced to uſe onely Woollen, from whence we ſhould have a great putrefaction ariſe from the Wool taken from the Beaſts, by the warmth of the skin into durt and fœtor, from whence we ſhould have Wormes plenty enough, or the Louſie diſeaſe, which once creeping upon him, would either engage him to change his Cloaths often, or every day be troubled with the voydance of ſo much naſtineſſe as we know by experience, for thoſe that uſe Woollen next their skin, are the moſt ſubject to this diſeaſe, a thing not knowne where they weare good Linnen, and that often chang'd.

Hence in former times, when the uſe of Linnen was not ſo common, as it is in this age, they were forc'd in *Italy* (where the

the warmer aire did in Summer cauſe their bodies to tranſpire more) every day to waſh themſelves, which occaſion'd ſo many magnificent Baths to be built in *Rome* and other places, in which the Emperours themſelves often, and all people elſe waſh'd themſelves, and ſo ſpent their time in Frictions and unctions, as though they had been borne for no other end. Nay many there were, who, content to abuſe this matter of neceſſity, into an entertainment of pleaſure, were ſo immoderate in it, that *Galen* the Emperour is ſaid to waſh foure or five times a day, which I would not have ſaid as if I underſtood not but that the old *Romans* knew what *Linnen* was, but that I would intimate that it was in greater eſteeme, and rarer uſe then it is at preſent. Thus we read that *Cæſar* cover'd the whole *Roman Forum* with Linnen, *Virgil.* l. 1. Georg.

Urit enim campum Lini ſeges——
For Hemp-ſeed burns the field.

Plautus *in* Moſtel.

Linteum cape tuque exterge tibi manus.
Take the Towel and wipe your hands.

Therefore the *Ægyptian* Prieſts in all Antiquity, uſed Linnen Surplices, witneſſe even the Poets, *Ovid* 1. *Metam.*

Nunc Dea Linigerâ colitur celeberrima turbâ.

Yet men in Linnen veſtments ſtill adore this famous Goddeſſe.

And *Juvenal.* Sat. 6.

Qui grege linigero circundatus & grege calvo
Plangentis populi currit deriſor Anubis.

Followed by Linnen Prieſts, and a bald train,
Anubis *runs and laughs, poor men complain.*

Ilius Apolonius Thiganeus the Philoſopher, is reported to have the ſame habit, becauſe this as is ſaid, was accounted more pure and clean, than that which was torne and flaid off other animals. Beſides, by reaſon of the ſcarceneſſe or want of Linnen, the Antients uſed to annoint themſelves with Oyle, and exerciſed themſelves in publick places, even to ſwea-

sweating, after which they imployed themselves in swimming neer the *Campus Martius* and other places, which as they did not only very much conduce to cleanlinesse, so did it very much further all Martiall exercises. Hither must we refer the Art of Wrastling, and Leaping, and Dauncing, which is onely a motion of the Body, directed according to Art, as also Frictions of the Limbs, so often repeated every day, of all which Physicians have thought themselves concerned to write, as of matters belonging to Health: But of them which look throughly into the Matter, the chiefe end of all the paines, and hardy exercise, was only the preservation of cleannesse of Body. But afterward custome and habit of these things, turn'd it into another nature, and made it be believ'd as necessary for Health, which may hence appear, that without Lotions and clearing the Body of its frequent superfluities, they were so pestered, that they contracted the diseases I have mentioned, and by this meanes the whole day was unprofitably spent in Bathings, Frictions, Unctions, sweating exercises, Wrastlings, and Dauncings, especially by those great ones that seem'd

to live for no other end but to pleaſe themſelves, when all others of a meaner rank, they were forc't by the ſweat of their brows to earne their bread, ſeldome or never cleanſing themſelves by ſuch chargeable wayes, were vext with an hundred diſeaſes, which may well make appeare, that the life of man is very miſerable and uncomfortable without the uſe of Linnen, which we finde to have been not onely the experience of former Ages, but the miſery of ſome Nations at preſent, which I conceive I have demonſtrated enough to the ignorant themſelves. For in purging of Linnen, they are of ſo different a Nature from the Body of Man, that filth is not ſo eaſily contracted and putrified into Wormes, whereas it is otherwiſe in Silke and Cloath: The cleanlineſſe of Man is therefore chiefly to be attributed to Linnen, to which that muſt be ſolely attributed, and is withall that which defends him from thoſe humours, which in it ſelf it drys up. And conſequently we are to infer all that time, which men of all Ages and Qualities waſt in Bathings and idle care of their bodies, whilſt their greater buſineſſe, graver Studies, Imployments or Devotions,

are

are neglected, is now meerly owing to us, as a benefit so mainly conducible to the commodious Conduct of life. But if Princes were to Bathe foure or five times a day, and so often to be rubb'd or exercis'd in so many manners, allowing them their times of eating, I should aske of you when they should be at leisure to assist in the weightiest Counsells for the welfare of their Subjects? When shall they heare the Petitions and the cryes of the oppressed poor? When shall they judge them? When shall they relieve them? Not to speak of the lesser points of their duties. The use of Linnen therefore is absolutely as necessary as bread, nay, I say, more profitable, the want of bread may be endured, Nay, recompenc'd with other delicacies, but the want of Linnen cannot possibly. In Tables and Beds they yeild the same cleanlinesse, as also in Towels, Shirts, and Hankerchiefs: and thus much for their necessity.

But if we will consider the habit of women, and the pride they solely derive from hence, we shall finde that by severall kindes of Linnen, they appeare not onely so acceptable and gracefull, but they appeare as ugly and contemptible

without it, but I rather chooſe to wave this Topick, in reſpect I am afraid I am not able to enlarge it according to the merits of its cauſe. To all this we ſhall adde, (though very briefly) two other uſes of Linnen, whereof no Antiquity hath been ignorant, to wit, that all Navigation, which ſtretches as far as the world it ſelfe, hath been perform'd by Linnen and Canvas ſailes. *Virg.* 3. *Æneid.*

——, *Certum eſt dare Lintea retro.*
Let's draw our Canvas back;

that is to ſay our Sailes. Which gift how great it is, a ſmall ſpace of Time ſuffers me not to declare; above all this, that bookes antiently were made of Linnen, as thoſe of the *Sybills* which *Livy* mentions in his 4th. Book. So *Pliny*, Lib. 13. Chap. 13. tells us, that all uſed to be written in Leaden and Linnen volumes. Nay, and in our age, we many times finde ſomewhat either to be written or painted, or printed upon the pureſt Holland. What we have for the preſent ſaid, for the uſe of Linnen, while it is whole, though we have in a manner but touch'd at it, and curſorily argued, may I thinke ſuffice: but when Linnen hath been

ſo

so oft foul'd and apply'd to so many uses, and that so long, till it fall in pieces, behold a new production. For the raggs both of Linnen and cloth, be they never so much sullied, or torne, are gathered together to be carryed to the Paper-mill, where they make their choice and wash them, and then steep them in water till they be in a manner putrified, then they beat them into a kinde of poultice, which being made very thin, and besprinkled with water, or laid upon little nets of Wire, is made Paper, whether it be course and fit to wrap Wares in, or Writing Paper, or Royall Paper; which being once dry'd, smooth'd, spread, and done with Allome water, brings innumerable helps to the conversation of man. I beseech you now let Calves-skins, Sheepsskins, the waxen table, which the *Calfe*, *Sheep* and *Bee* have passionately pleaded for desist any farther competition, since that from *Flaxe* and Linnen there arises a new thing, that like the Phœnix out of her owne ashes, shades and darkens all their utilities, and renders them inconsiderable. I shall not quote to you the severall uses of Merchant-paper, fitted not onely for the wrapping up of things,

but

but I ſhall ſay there is no man that can be ignorant, that Books and Letters are written in Paper, and printed in ſuch abundance, that the Skins of any other Animals, nor waxe would be able to ſupply ſo great a defect. By the uſe of Paper, the world hath enlarg'd the uſe of Learning, Arts, and Sciences, and indeed all other excellencies. Now though we ſhould grant that the Antients writ in plates of Mettalls or Waxe, or in the barkes of Trees, or in leaves of the Paper of *Nilus*, or indeed upon the Skins of Creatures, yet ſcarce any man could poſſibly atchieve the uſe of ſo many books, without the greateſt toyle, irkſomneſſe and coſt; or carry them with him from place to place, although he were a Man of a moſt plentifull eſtate. From whence we muſt neceſſarily inferre, that in that time men of lower Fortunes were withdrawn and deterr'd from their Study, by thoſe two great difficulties, the matter upon which they ſhould write, and the dearneſſe of Bookes. To inſtance, *Geometricians* were then forc'd to make their figures upon the Sand, that was therefore called the wiſeſt part of the Earth, as appears in *Archimedes* (who alſo while he

was

was in the Bath, drew Figures in Oyle upon his owne body) who whilst he was in contemplation of some Diagramm's drawn in Sand, was slaine at the taking of *Syracuse* by the Soldiers of *Marcellus*. Others that were very poore, have made use of severall things, whereupon they might write the Lectures of their Masters, as *Cleanthes* did the hooves of Mules and divers other things. But at the present, we have such abundance of what may serve them in this kinde, that meerly by the Courtesie of *Flaxe*, the pooreſt man may have enough wherewithall to read, whereby to learne, and wherein he may dispose all things he hath either read, or hath been taught.

And hence it comes, that so many Arts and Sciences have ascended into their Meridian, not by the use of Parchment or Waxe, but of Paper onely. To Paper I say you must ascribe it, you, whoever are embellish'd with pure literature or sober Science, if your many and noble Books reach all Posterity, and oblige unto your selves an eternall memory which will preserve both your names and works. For I must tell you, the use of Paper hath as much distinguish'd that of Pelts and

Wax,

Wax, as the invention of Bread did that of Acornes. All Princes and Noble-men ſtudy only Paper, to which they truſt their moſt dark Counſells, never conſidering that they are made of the moſt durty rags of Linnen. For as a Potter once, came to be a King, and his golden Cloſe-ſtool became an Idoll to the people, ſo the moſt ſhatter'd raggs of Linnen are made Paper, which Princes are proud to guild and receive for addreſſes. The buſineſſe of the greateſt Councellours of Kings, lyes only in poring upon Papers, and by this means they talk with dumb Teachers. What needs many words? Empires, Kingdomes, Principalities are govern'd by Papers, all buſineſſes entruſted unto them, and by that meanes preſerv'd from Oblivion. The truſt of the Chancery is to preſerve theſe, out of which Papers once being let fly like Doves out of the Ark, they command, prohibit, perfect and enjoyne all that Law and Equity requires. Papers therefore are the Meſſengers of Law, and Equity, which though ſilent ſpeak, and though innocent betray all deceits. In Papers the Phyſitians make their preſcriptions, and therefore we may well call them the Cauſeways to health. In Papers the

Phi-

Philosophers write their Theorems, and bring them home to the eyes of their Schollars; so that we need not Sand or any other matter to blot and scratch upon, and therefore may conclude Paper to be the wisest of any thing. To Paper Lovers trust all their blandishments, and all their Courtships, and how oft do they receive the happinesse of a Kisse, which it may be the sender onely lives in hope for?

By Paper, one friend whispers himselfe in the eare, and enjoyes his distant Soule at distance. And indeed if Man first trusted his Body to Linnen before ever he knew that Paper was thought upon, now since it is found out, he findes it the onely fit messenger to which he thinkes fit to trust his minde, and of this must *Flaxe* onely glory; this is one of the most faithfull of Man's lifeguard, to which as the most faithfull Scout, he hath entrusted and resigned himselfe like some antient Princes, or elsesome moderne, to a *German* cohort.

Flax needs not the help of any, all of it; no garment can be stitched together without *Flaxe*, or its daughter, *Thread*; but all Linnen garments consist of themselves

by

by their owne Threads and parts, without the helpe of any other. Pray look upon printed books, of what consist they? marry *Flaxe*, and for the Letters the greateſt part of them is Oyle of Linseed thickned, unto which I adde, some Paper burn'd till it be black, (as it well may be) or any other smoak made of Linseed, you have an Inke fit to print any Book. Therefore a whole printed book consists onely of *Flaxe*. Nor can any other claime a share in it, whether you will consider the Threads, or any thing elſe by which it is bound.

Flaxe carryes all things within it selfe, all that it hath need of is its owne dowry; The Oyle, which is extracted from its seed, is in the plant it selfe, nay, 'tis in Linnen and in Paper, which being fashion'd into a pyramidall shape, and the Base set upon a broad piece of plaine Copper, there will appeare an Oyle, not without singular admiration, that through so many washes and vexations, it should be still stedfast to its old matter, to wit, Paper or *Flaxe*.

Now to summe up all these together, and to collect them into the niceſt consideration, they are such and so great, as will

will not admit of any rivall. Therefore unto me, as the most profitable to Man, as without whom he could not onely live well, but must live very miserably, to me, without whom, neither Arts nor Sciences, nor affaires of Man in any condition, could either be delivered or received, I affirme this Diadem we now strive for, to be due above all the rest. And this I believe none will deny me, but such sottish Beasts, as never had the happinesse to be acquainted with Letters, and therefore you, most Learned Arbiter, end this strife, and give your verdict for me who have the most right to it, nor envy me so great an honour, unlesse you have the minde to incurre the reputation of injustice, by giving Sentence otherwise than you ought in equity.

MER-

MERCURY.

IT remained onely, that he who was to speak last, MERCURY, *should take his turne, a thing which being gathered out of the Mines by the Industry of Man, and accounted the meanest of all the rest, wanting Sence and Motion which the Animals possesse, and the vegetative of* Flax, *none of the company fear'd to be entertaind with a long Harangue, and therefore they desir'd him to dispatch with all brevity, that the Judge might at length satisfie their Expectations, by giving Sentence; But* Mercury *who very well knew their mindes, did desire of the Judge liberty to speak at large in this manner.* Hitherto, most prudent Judge, you have most attentively and patiently listned, to the Remonstrances of all the rest, and no doubt doe perfectly remember how much strength and weight there is in each of them, and therefore I humbly move that you will be pleased to heare me, in all that I shall offer to bring before you. I shall not

not study to gratifie my Competitors by contracting or cutting off any thing that conduces to my purpose, but rather shall be engaged in necessity copiously, (with your permission) to discourse of all such things, as I may conceive essentiall & materiall to insist upon, *which when the* Judge *had granted*, now I shall very easily (*sayes Mercury*) save the rest a Labour of ever (for the future) disputing the prerogative either with me, or among themselves; For my nobility of Birth I shall not say much, though I finde some that have spoke before have very much pleased themselves in this Topick, I shall content my selfe to insist onely upon the utility which I bring to Man, which is the rule of speaking prescribed. But this is so immense and so rich, that like the Prince of Rivers, the *Nile* (which dischargeth it selfe by a seven-fold streame unto the Mediterranean Sea) spreads and divides it self into so many branches, according to the number of Metallick formes, which meerly draw their rise and being from me. That I may therefore speak for my selfe, I shall first mention these halfe Metalls produc'd by my means; Secondly of Lead, thirdly, of Tinne, fourthly of Copper, fifthly of

Iron,

Iron, ſixthly of Silver, ſeventhly of Gold. For what concernes my ſelfe, I will juſtifie I am in the greateſt capacity to ſerve Man. Not to loſe time in repreſenting unto you the vaine and unprofitable workes of common Chymiſts, whilſt they labour about me, being but rude and volatile. I muſt confeſſe all this toyl is deplorable, and neither Laudable nor Profitable, yet notwithſtanding out of all this erroneous practice, there reſults an Ingenuity of conſiderable advantages, foure whereof I ſhall chiefly ſelect, Firſt, That I am imployed in ſeparation of Gold and Silver; Secondly, For Guilding and Silvering; Thirdly, In other Mechanicall Workes, and laſtly, in Phyſick. Now by my meanes is that Gold brought into a body, which lyes ſcatteredly diſperſed in the Mudd or ſediment of Rivers or Pools, and there is a Maſſe of People, that by this meanes hunt Gold, as one would ſay out of the Waters, wherein their ſubtile and curious particles are ſtrangely mixt, and upon tryall ſubſide all below in the mauner of dregs. And by this meanes in *Hungary*, *Sclavonia*, and other Nations, where Rivers ſteere their courſe from mountaines impregnate with Gold, as alſo

so in *Germany* and *Silesia*, they are gathered into a body meerly by the help of *Mercury*, that is to say, those small Particles of Gold, which are washt and gnaw'd away from the main substance, by the violence of the waters, and by their motion dispersed, are by this meanes gathered, united and bodyed, which were impossible without *Mercury*. For he, like an indulgent Mother of Gold, when ever she findes her Son gadding through other Elements or Waters, carefully takes it into his lappe, untill he restore it unto it selfe, and either direct it what to doe, or what to declare, no otherwise than *Virgil. Æneid* 1. feigns *Venus* to appeare before her Sonne *Æneas* wandring in the woods neare *Carthage*, and bring him into the right way.

Gold being therefore gathered into a deductible substance, *Mercury* is percolated through Leather, and made serviceable to the same end againe. Now is Gold melted in the Fire, and so reduc't to its fresh continuity, that Gold so collected and gathered together in so great quantities, is to be ascribed to *Mercury*, that is to say, my selfe; otherwise it had perisht or been neglected or lost, and con-

consequently never have been serviceable unto Man; and in this point, I appeale only to Experience. Thus onely profit surmounts all other considerations, in the like manner the Silver that is gathered out of the Mines of *Peru*, beaten and mingled with Quick-silver, returnes it self in incredible plenty, as may appeare by the reports of those that have seen and manag'd it, and indeed the increase is so great, that it infinitely exceeds any Treasure. In the same manner Gold, though it be mouldred and brought into the most insensible particles by any Mill or Engine, is by this meanes brought together in case any remaine, and this by the intercourse of *Mercury*, as the Reconciler and Peace-maker. Any man may from hence thinke, that the defect of *Mercury* may be supplied with a violent heat, which might cause liquefaction, but in this they are deceived, for by reason of the Earthy and Clammy substance, in which the purer Allomes are immixt and buryed, it were impossible to make a right separation with the single use of Fire.

Now for Guilding and Silvering, I my selfe, *Mercury* am the sole Agent, for without me all endeavours of Artists are fruit-

fruitlesse, and the reason is, the likenesse of my substance with that of Gold and Silver; And this is not the least of my profits, that although Men by way of ostentation, may make use of Silver, or other kinde of Plate, yet they enforce me to serve either their use or Magnificence: I am also imployed in abundance of Mechanicall operations, some use me in Fishing, for the light and splendor I throw about me; some use me for the fourbishing of Armes; some for the better moving and poizing of Engines, which particularly to insist on, I thinke not necessary in this place: But in Medicine I contribute such admirable advantage unto Man. When I am pulveriz'd either with Gold or any other Body (so it be not corrosive or noxious) that I am the best Purgative Nature hath given us. This dust, although it be but meanly prepar'd, as it hath the name and attribute of *Aurelian* is a *Panchymagôgon* [a Generall Medicine] which I cannot aver to purpose without a particular discourse of all particular Physick; yet see here, most sage Judge, to make good this point, I shall deliver some things that may very much conduce to the service of your selfe and

and the reſt of your Brethren, and my method ſhall be this; *Firſt, I will tell you the vertue of this* Aurelian *powder, then of the uſe and way of Adminiſtration, and laſtly, I ſhall mention its admirable operation and effects. For the firſt, as to its vertues it is highly Soveraigne for all theſe diſeaſes and affections, which proceed from any humours, whether antecedent or reſtaynant. With* time, *they are immunerable, I ſhall not bring them hither upon a preciſe accompt, but onely in generall, that it roots out and chaſes away all putrid Feavours, Gouts, Swellings and Obſtructions of any part, as alſo the great Pox, Palſies, leſſer Apoplexyes, Hypocondriack, Melancholy, paleneſſe and ſaundiſe in Women, the ſaundiſe, Chachexys, and growing Dropſies, for drawing out and evacuating any humours deſcending unto, and fermenting in the Bladder; which it does moſt powerfully, whether it be Wind, Phlegme, Choler or Melancholy, as any matter ſoyntly Coagulated by them: In the Gout, it is the ſureſt remedy which may well ſuffice, ſince under that name there are almoſt an hundred diſeaſes compriz'd, though frequently lurking under more Common or different ſhapes: In Fluxes, inflamations and the like,*

like affections, the dissolution of continuity, it may be very advantagiously used, and upon experience hath done a great deale of good, but never any hurt, but rather (as in the maladies before mentioned) hath ever afforded present reliefe with Gods assistance. Secondly, For the Dose, it is one two or three grains, to sixe or more, commonly three in children of three yeares old, two to them of two, in other that are stronger foure or six; for the encrease of the Dose is not dangerous, and the reason is, because it gently draws the Humours into the Stomach, as the Magnet does Iron to it, workes not violently at all; it is taken most commonly in Fountaine water, or some Hot-water, as Spirit of Wine, Cinnamon water, Aniseed water, Agnus Castus, Spirits, or any other, especially in diseases not extreamely hot in themselves, as Burning Feavers, hot distempers or inflamation of the Liver, in which cases it is better taken in cold water, Carduus Benedictus, Endive or Rhenish Wine, or any other liquor, or in Diet or Meales, in which it is most proper. Thus used, put one Dose into a spoonfull of liquor, and stirring it well up with your finger, drinke it off hastily, that so it may descend into the Stomach, if there stay

any thing either in the Spoon or the Throat, wash it so often with the same liquor, till you have drunke it all, and are sure to have taken the full Dose: But this must be done in the morning, keeping your selfe warme in Bed, neither sleeping, eating, nor drinking upon it. But in case of necessity it may be taken out of Bed, and businesse may be dispatch'd, some, as melancholy persons may stirre abroad (if the skie be clear) and persons in health. It is given without any danger to all ages, as to children of two or three years old; nay to old Men, in whom you must consider abundance of Humours, lest they be too much stirred, but in children there needs not so much Caution: Thirdly, for the Operation it is thus, if the Ayre be warme, or the Patient keep himself so, and drinke warme broths, if he have a full body the humours work well and Plentifully; otherwise, if the Ayre be cold, and he keep not himselfe warm, nor make use of an hot Vehicle, and his body be thin and extenuated, this Medicine will work much lesse, or not at all: if any should suddenly sleep, drink, or eat upon it, or casually take it in Pills, he would not want acquaintance of the effects of it.

But this is constantly true, whether it work

violently, moderately, or not at all; it never does any harme, for it hath not the Nature of other violent Purgatives, to doe mischiefe, in case it faile of Operation: But commonly this is the effect of it, after you have taken it in a fitting liquor, if the disease be Phlegme or any crude matter, this, though it be thick, tough, and clammy, is drawn out of the Mesariack veines, and the parts adjacent into the bottom of the Stomack, where the Medicine seats it self, where if any considerable quantity be gathered, there arises a little loathing, which if it encrease, it causes a desire of vomiting, which provoking and causing frequent spitting, throws out and egests all, but more easily by putting the finger in the throat: and by this means the ventricle being eas'd and evacuated, and freed from all that filthy matter that clog'd it, which being preserv'd in a Bason, till there be no further Spitting or Vomiting, you will finde that sometimes one, two or three pound of ugly matter, is gently drawne out without much straining, and that with immediate ease, and relieſe of the Patient: And when all trouble of Spuing or Spitting ceases, let him take warme broth or meat. If the humour be plentifull and thick, macerate or boyle

some Ginger in Wine or Beer, if the disease be hot and proceeding from a bilious matter, the Operation will be somewhat different; the like it is if Melancholy predominate. These humors for the most part work upward, the rest conveigh away themselves both upwards and downwards: Where, by the way, take these Cautions, that in Women or cachectick old Men, or any infected with the Pox, that you onely give it once, and in warme drinkes, as I said, and then stay till you see the effect of its working, after this it may be given againe, (unlesse the disease be overcome) lest the Humour being plentifull should ascend to the upper parts, and the Patient falling asleep might finde some vexation in his Jawes, occasioned by such putrid vapours, which yet with any abstergent Gargarisme, as of Wine, Bole Almoniack, Hony, or Allum, boyl'd either with themselves, or with Betony, Mint, Plantain, &c. are washt away and Educt; In Melancholy diseases it draws away and cleanses all Humours like Pitch.

This one Medicine being so gentle, so harmlesse, yet so effectuall, is imployed as the noblest *Panchymagogon*, both for the preservation of the Healthy, and may

also

also be made use of in the cure of most of the maladies which I have mentioned, and in this particular you will acknowledge your selfe not to be a little obliged to me, after you have made experience. Now although by sublimation with severall kinde or Salts, I am changed into a poyson, which most properly is called Sublimate; or else by Abstraction, or re-infusion of strong or separating waters, upon the same *Mercury*. I am transformed into a ruddy substance, impregnant by the dregs of those dangerous waters, with a fiery poysonous quality, which is commonly called *Præcipitate*, yet must not this be attributed to any Pravity inhærent in me, but the mixture of such hurtfull Salts, and the abuse of Mankinde. For *Mercury* is of it selfe an Antidote, not onely against the Plague, but many other diseases, which is apparent from hence, that where it is most commonly found and managed, the Plague is most unknowne, as in *Istria*: It is put also into plaisters for Ulcers, and the lousie disease, and that without any danger. Nay to some it is given inwardly, mixt with conserve of Roses, as to children against the Worms; from whence you may observe its harm-

leſſe and Innocent Nature. But I haſten unto other things, what I have ſaid relates onely to me in the ſtate of my Fluor and Crudity. But when Nature hath once advanc't me unto *Semi-metalls*, as *Biſmuthum*, *Antimony*, *Zinkium*, I am extreamly commodious unto Man, and what is received from them, muſt be acknowledged alſo from me, as being their Crearix and Mother.

The excellency of *Tutia* lies in curing the Eyes, in Cankerous Ulcers, and making Laten of Copper; the reſt mingled either with other things, or ſingly prepar'd, produce an infinite variety of Medicinall preparations, and thoſe of as different formes and Colours, which ſince they are ſo innumerable, neither ought nor can be reckoned here; and for this reaſon alſo, impoſſible to put an eſtimate of the vaſt gaines that Artiſts make by them: How Many Artificers, Merchants, Chymiſts and Phyſitians have huge incomes hereby, is above all account, and ſo I paſſe unto the ſecond part of the progeny derived from me. To wit, *Lead*, adding onely this to what I have formerly ſaid; that the uſe of Antimony is ſo great, both in Phyſick and Chymiſtry, that it is ſcarce-

ly

ſy to be demonſtrated in a great volume, and therefore ſince others have written whole Tractates of the ſame ſubject, I ſhall rather acquieſce in them, than trouble you with repetition, or hazard my eloquence upon ſo Noble a Theame; and beſides this, my time is very narrow. But Lead is of principall uſe in all Metall-ſhops, where Silver, Gold, Copper, and other mixtures, without the uſe of Lead could not be purified or ſeparated. For melted Lead puts on the nature of *Mercury*, which gathers all fluxible matters unto it ſelfe, and among the reſt Silver and Gold, from whence it is after ſeparated by the Coppell, and drawes away the other Metalls that are nearer a kin to it, as Copper and others, the Gold or ſilver remaining untoucht upon the ſhell or Coppell of burnt Lead, is made Lythargury, which is moſt fortunately us'd in Plaiſters and Oyntments. Nay, even Lead it ſelfe, either in powder, or the ſubſtance of a Leaden morter bruiz'd ſmall, or elſe outwardly applyed in plates, which are found to doe a great deale of good in many diſeaſes: In plates it is applyed to wrefted Sinews, ſwolne Lipps, inflam'd Reines, and the like, in the

ſubſtance bruiz'd, to Cancerous Ulcers, and all *Fiſtulaes*: Beſides this, the uſes of Lead are divers, Hence is coverings for Houſes, Ciſterns, Conduit-Pipes, and weights: Among the reſt, what effect Leaden Bullets have in Warre, is a thing ſo known, that it needs not mentioning. But you will aske whether this be for advantage or detriment? ſleight, or ſtrength? I ſtick not to confeſſe it to be an abuſe, but yet ſuch an one, as men cannot well want, both for defence and convenienee, therefore that they are able to make War, & deſtroy their Enemies, is all my gift, that is to ſay I my ſelf changed into Lead. That ſeverall Medicines are applyed, both inwardly, and outwardly, to ſeverall diſeaſes, otherwiſe incurable; as the French Pox, Pthyryaſis, vermiculation of Ulcers, inflammations of the Eyes and Reines, Cankers, Fiſtula's, and innumerable others, is meerly the liberality of *Mercury*, and his children Tutie, Lythargury, Lead, and none other: Neither is it a wonder that *Mercury* ſhould be both Souldier and Phyſitian, ſince *Apollo* himſelfe ownes both qualities, and *Pallas* was ever equally addicted to Study and Warre; you know what the Poets

have

have told us, that the Caduceus of *Mercury*, was endowed with two severall Powers, that it could discharge the Souls of men out of their Bodies, and againe remand them; send them to Hell, and afterward release them; which is most apparent in this, I sometimes heale the diseases of Men, & being transform'd by Arts into good Medicines, free from death: I am at other times poyson & destruction unto him, as in the Wars or otherwise. But if any hurt arise from me, it must be imputed to the preposterous endeavours and designes of Men, which can turn the greatest Cordials into the most violent Poysons. I come now to the third branch of my offspring, which is *Tinne*, this appears in more beauty and lustre than Lead, and therefore is imployed in more noble and splendid uses, of this are all kinde of Vessels, Dishes and Platters made, which Man makes use of, either in his Diet, or Physick. Many Nations eate and drinke out of it, and they hold it in great estimation, as very harmlesse, extreamely bright and handsome. But of all kindes the *English* is clearly the best, as coming neerest Silver, and therefore it is most priz'd, it changes or infects nothing with its Sul-

phurous fume and contagion, but faithfully preſerves all that is ſhut up and truſted to it. Therefore as Lead covers the outſide of houſes, ſo Tinne adornes the inſides & the Kitchin. Of the one are greater Veſſels or Inſtruments made, of the other the Leſſer and Finer. So both of them, though of a weake and ductile bulke and ſubſtance, ſerve and attend the uſes of Man, as much as poſſibly lyes in them.

I ſhall ſay nothing of the profitable uſe of Tinne in Medicine, and in the colourings of Potters, which is very conſiderable. But to avoid prolixity, I ſhall ſtep unto the next Branch, to wit, *Copper*, a ſubſtance of hotter Nature, and greater ſtrength; of this there is much uſe in ſeverall inſtruments neceſſary for Man, eſpecially thoſe that require Firmeneſſe, Capacity, and withall, Beauty; ſuch are all thoſe Braſſe-pots, that muſt endure the hardſhip of the fire, Caldrons and Kettles, as bigge as Tonnes, which are us'd in the boyling of many things, (as Cloath, Beere, and many others) of which it is impoſſible to give an account: The Utenſills of Houſholdſtuffe made either of Copper or Laten are ſo many, that we

we shall passe them by, as being continually in the eye, and generally knowne. Two things I must needs admire, and they are instruments made of Copper, which much exceed and excell all the rest, and these are *Bells* and *Canons*: By Bells we account the time of the day and night, and whether you will reckon at the rate of 12. hours, or 24. every houre is declar'd and proclaim'd so well, that we need not the voice of *Stentor* or any other meanes to assemble the people, because the Bells doe this, both by their high ringing and sound, and by a noyse that the neerest approaches to Thunder.

What profit ariseth from Clocks through the whole Christian world (for I speak not of the Turkish Barbarity, which is afraid least their Tyranny might be suppress'd by the people gather'd by this meanes) is indeed inestimable. We need not now a *Cynosophalon* as they did in *Egypt*, to calculate either by her pissing or shiting, to distribute the day and night into 12. equall spaces, when by the noyse of Bells all this is not onely heard and computed, but it is the same in night as in the day. 'Tis also needlesse that we should measure

time:

time by an houre-glaſſe, or water-glaſſe, as the *Romans* did, becauſe Bells give a writ of eaſe and ſilence to all theſe Inſtruments, and they onely tell us the time of the day. Not to mention the crowing of Cocks, the meaſuring of ſhadowes, whilſt the Sunne is in the Meridian, and the like obſervations of Day and Night, which it may be may ſerve, where Bells are not in uſe, otherwiſe not at all. Beſides, Bells call the people to Sermons, meetings, aſſemblies, funeralls, and what not. To Sermons, that every man by his devotion may approach to God and come neerer him; to Meetings, that they may either commonly joyne together, againſt an Enemy or wilde Beaſts, or Theeves, or Fire, or Water, or whatever prejudices elſe they are like to receive, without the remedy and aſſiſtance of common hands and common help. We declare Fire an Enemy by Bells, as is believ'd, that Thunder is diſpers'd by the commotion of the Aire (caus'd by Bells.) The office aſſign'd to Bells is expreſs'd in great Letters in a Sapphick verſe, and that in one of the greateſt in all *Germany*, and (for ought I know) in the Chriſtian world, as the inſcription witneſſes. For it

it weighs two hundred seventy five hundred weight, that is, 27500. pound weight.

Laude Patronos cano Gloriosâ,
Fulgur arcens & Dæmones malignos,
Sacra Templis à populo sonanda,
Carmine pulso.

I ring my Founders praise with joy,
Preserve from Thunder, feinds annoy,
And by my noise tell people where
To Holy duties to repaire.

Mercury therefore that in the founding of Bells, gives both sound and matter, doth all those duties, that is to say, calls people to their Devotions, and Summons them to whatever else they are to performe, and therefore in this point, may very well claim the greatest part of the prerogative. The things that have been said before, may be accounted common & easily imitated and supplyed by others, but these that I now insist on, must be solely attributed to *Mercury*.

No Man can of Wood, Stones or Glass make a Bell, unlesse for deafe men or paralyticks, which either cannot hear it, or stirre upon it. 'Tis *Mercury*, who though he-

he be mute, yet by the leaſt impulſe hath a voice; 'Tis he who makes others leap and gather together; 'Tis he that is the Sexton to the Church, and Clerk to the Market, a faithfull Scout, and Informer of all Dangers, that any may incurre or avoid them. 'Tis he that calls the hungry and the barking ſtomack to its diet, that awakes the ſleepy and the ſloathfull to induſtry, and gaining their bread. 'Tis he that commends dead men to buriall, and declares their laſt farewell to the world. But leſt I may chime too long in this tune, I ſhall paſſe to Artillery; And here what ſhall I ſay, or what ſhall I not ſay? Shall I tell you of the profits accrewing to Mankind? Shall I ſuggeſt it as an invention ſent up from the Devill into the Earth, or found out by the inquiſition of Man? Whatſoever it is, if any evill happen upon it, it muſt not be imputed to *Mercury* or the matter, but the way and invention or rather the miſ-uſe. For in all theſe Treaſons to Man, *Mercury*, is not in the leaſt acceſſary, but ſtill continues faithfull to himſelfe, to hurt no body and profit all men. If it hurt, blame others, that either employ it to ſo dangerous uſes, or have brought it into ſuch a form,

or

or made uſe of ſuch meanes as they thinke may contribute to ſatisfie their owne wills and Luſts. Hence come ſo many Thunders and dreadfull noiſes, and great breaches in Walls, made onely by Canon; for if *Mercury* or Metallick ſubſtance be founded in a long and a hollow faſhion, clos'd in the britch, and open in the bore, it then becomes an engine of miſchief, otherwiſe not. But let it be ſo, it is altogether innoxious unleſſe that curſed Gunpouder be employed in it, which being ramm'd in, and ſet on fire, ſee how by the violence of Man, breaking out of it, it does the higheſt miſchiefe; yet not ſingly by it ſelfe, but by a Bullet made of Mettall or Stone, which may reſtraine the egreſſion of the fire, and force it like Thunder to break out and deſtroy all that's neere it, and that to the greateſt damage and ruine.

If Mettall therefore ſtay in its own firſt forme, it is harmeleſſe, nay ſuppoſe it be chang'd, it is the ſame; but if you bring the third and the fourth, that is to ſay Powder and Bullet, and put fire to it, then indeed it becomes miſchievous; nay that all the harme is in powder onely, may

may appeare from hence; that being laid in mines, ſprung under Caſtles or Towns, and blown up, it overthrowes all above it with incredible celerity, noiſe and violence.

This is the onely thing which the *Monk* found out, which hath diſpatch'd away 10000. more lives, than all your other ancient Machines, whether Slings, Catapults, Onager's, Rammes, Bowes, Darts or Arrows, which were but boyiſh trifles in reſpect of the moderne Artillery. What ever therefore hath been famouſly done againſt the Enemies of Chriſtianity, is meerly perform'd by theſe Gunnes. 'Twas meerly done by the hand and mouth of *Mercury*. It was I that took into my mouth Iron and Leaden bullets, but I was heightned by Gunpowder, and that in ſuch a degree, as I have laid many Enemies flat before me; the blaſt of my mouth is very pernicious, nay, it is Thunder. I break down Walls, Forts, Caſtles, Townes, and all fortreſſes whatſoever. There are ſeverall ſorts of Guns made of me, ſome of Laton and Copper, ſome of Lead, ſome of Iron, ſome whereof are great and busky, ſome of them middle ſiz'd, ſome little, ſome long, ſome thick,

thick, some short, and some thin, and from hence, according to their severall formes, they have arriv'd at severall names; as Cannons, Mortar-pieces, Drakes, Musquets, &c. for they are too many to particularize. All these are ayding to the death of Man, but by the designe of Man, not the will of *Mercury*, for it were better for me that things fitter for the health of Man were bray'd in morters, than that bullets of great weight should be shot through me, to the destruction of Man. It were better for me that you made Engines and Pumps to quench Fires in great Cities, (if they would but make them of Mettall) than on the contrary employ me to bring fire and destruction. But because Man hurry'd by his passions, rushes upon mutuall slaughters and Massacres, I whether I will or no, am forc'd to doe the office of a Hang-man; For them let them discharge their owne consciences if they can, I as their servant doe but my duty.

My fifth child is, *Iron*, which as Chymists call it *Mars*, so it yeilds all assistance to that God of Warre, that is by Swords, Fauchions, Tucks, Rapiers, Hatchets, Muskets, &c. *Iron* though it may be accounted

counted the baſeſt of Mettalls, does the greateſt ſervices to Mankinde; Generalls and Warriers uſe it not onely for to invade others, but oppreſs'd men, and people enforc'd to a neceſſary defence, make uſe of it themſelves. The Robber will be arm'd, and the Travellor muſt, that Iron may meet Iron, and one ſtrength may repreſſe or overcome the other. This is that which Tyrants make uſe of againſt all diſobedience and non-compliance.

This is that which Kings and Princes employ againſt Enemies and Traytors, by this the Judges puniſh the offences of the bad, for the ſafety of the good. Of Iron you make Bolts, Chains, and Shackles, and that for ſo many uſes, that I cannot count them. 'Tis Iron makes all Scales and Weights, and firmely and ſtrongly joynes together, all Coaches, Ships and Houſes. 'Tis Iron that makes the greateſt and ſtrongeſt Inſtruments for the life Man, without which he could not ſubſiſt any time. Of Iron is made Nayles, Hammers, Axes, and Anviles, and what not from the Inſtruments that are made of theſe inſtruments. Iron well purified is *Steel*, which rightly manag'd, is ſuch, that it cuts and ſevers the hardeſt things,

as

as Wood, Iron it selfe, Hornes, Stones, and whatever. Of Iron is made Saws, and the Locks of all Doores and Treasuries, what you will not trust to any body else, is intrusted to this onely. This keeps away Theeves and Filchers, this preserves things ready stolne and made a prey, nay, this is that which makes Fetters for Theeves. By Iron chaines the wayes are rendred safe, both against Force and Inundation. By Iron, Bridges, Towers, nay Pyramids, are enabled to endure. What more necessary to a Man than a Knife? What fitter than a Needle to sow his cloaths together? What more convenient for Man, than Tongs, Fire-shovels and Grates; yet all this Iron does, and Iron does it by the meanes of *Mercury*. All these things therefore are made of coagulated *Mercury*, and by it they are all strengthened. But withall there are made so many Medicines of it, that it may be rationally called in question, whether it have more or more royall uses in Physick or in Policy. Nothing doubtlesse is more advantagious, than to give present reliefe to a sick body, and that to be taken inward, which is a cleare proofe that it is of an inoffensive nature. For Iron se-

verall

verall times is taken in Electuaries, Conſerves, Syrrups, Decoctions, and other wayes of preſcript, and to that inwardly, not onely without any danger, but a great deale of benefit, though I muſt confeſſe if it be ill prepar'd, and if the managing of Man be ill, it gnaws, corrodes, and pierces through; but if it be made a Medicine, it opens obſtructions both of the Veins and Bowells, both by its penetrative and attenuating faculty. Hence it often heales Cachexys and the Green ſickneſſe, and reſtores them to their former Vigour, Colour, and Beauty, ſo that they ſaid not amiſs, who ſaid that *Mars* was the moſt welbeloved of *Venus*. But I am willing to wave any further ſpeech of Iron, 'tis ſo much in ſight and uſe, that any man may from hence draw other things, and from what I have ſaid ſpeak much more.

I come now to my fairer progeny, and 'tis my ſixth child, to wit, *Silver*, a Mettall moſt precious and moſt valuable. What love, what admiration, what eſteem all people put upon it, is not worth my buſineſſe, ſince 'tis a thing ſo commonly knowne: With what labour, danger, care, it is drawne out of the deepeſt receſſes

ceſſes of the earth, nay in a manner the ſuburbs of Hell, they know that have been upon the places, of which I ſhall not trouble you in ſaying much, but this is the great Magnet of mankinde, that more allures and entices them and their underſtandings than the Loadſtone does Iron. This is that *Proteus* that turnes himſelfe into all ſhapes, and therefore is accounted the price and meaſure of all the reſt. This is that *Cornu-copia*, whence fruits of all kindes all wealth plentifully proceeds. *Money* though it be dumb of of it ſelfe, ſpeaks for all, and makes the ſpeechleſſe talkative; Though it be immoveable in its owne Nature, yet it gives motion to all things, animate or inanimate, and though it be dead in it ſelfe, and a thing not enjoying life, yet to Man civilly dead among the living, I meane a poore man, it yeilds life, and more than that, joy, chearfulneſſe, credit, vertue, reputation, and all other things which we account moſt deſirable. There is no more preſent Nepenthe in the world than *Silver*, which of a ſad Melancholy man, engag'd in Toiles and ſorrows, makes him joyfull and complacent, and puts him to quiet. How men may obtaine ſuch a re-

recipe, how they toyle themselves about it, how they anxiously spend away their best dayes, nay their life, how they employ all their estates and interest, is a businesse which the time allotted me will not suffer me to make out, some saile to the *East*, some to the *West-Indies*, nay to our *Antipodes* with indefatigable industry they endeavour to finde out new Lands, new Islands, to furnish them with money or commodities that may bring it. Some people have adventured so far, as to trust themselves under the Northerne pole, that being engag'd in Ice, they could never have hope to returne to their owne Countrey, or at best became a prey to Bears and other wilde Beasts. Some like swift Courriers have by their sayles as with wings, surrounded the world, that *Jupiter* cannot onely be said to have sent Eagles out of the *Delphos*, to fly about the World, and returne to the same place, when three Ships in stead of his Eagles in the latter times, and among men have done the same performance, and to this end onely, that they might know that famous *Silver* River neer the Straits of *Magellan*, and from thence bring great profits, which how happily it hath succeeded

ceedeth every man knowes. *Silver* it is, I affirme it, that is sought and gathered out of another world into this, and from this the great Queen money raises, which gives not onely Nobility and Birth, but Power, Favour, Love, Wisdome and Learning to the World, whether it be by ordinary Right or Attribution.

For the first, Kings, Princes, and other Magistrates reigne lawfully by it, not in order to Gaine, but in governing their People. For attribution, it gives many power who were unfit for it, it gives to Men, which the Law would not, it makes men reverenc'd, that were more worthy of hatred, it gives Wisdome to fools and Learning to the illiterate. 'Tis *Mercury*, who cloath'd in Silver, and eminent in his witness, splendour, and other properties commands all this. Grant me, there was never *Mercury*, and the consequence will be, there was neither Silver nor Gold, nor any other Mettall. *Mercury* is an Hermaphrodite, he is Father and Mother to other Mettalls, though in making of imperfect Mettalls he admits an extraneous Sulphur different from his owne Nature. For what you say of *Mercury* in perfect Mettalls, is nothing else

but

but a maturer part of *Mercury*, and better concocted, and it hath nothing common with the common ſulphur, but the name. But I come to my ſeventh Sonne, which indeed is my firſt borne, becauſe it is every way more perfect than the other. *Gold* is of the Maſculine ſex, *Silver* of the feminine. Now the right of primogeniture falls ever upon the Males, the females by a *Salick* Law of nature being excluded. If you looke but on the brightneſſe and the ſplendor of this my ſonne Gold, you will find nothing to be more gallant, nothing more amiable if you conſider his durability, and faithfull tenacity, nothing ſo ſtrong in fire, nothing leſſe yeilding, of its price nothing worthier or of greater value; if the weight, colour, expanſion, tenuity of ſubſtance, in all theſe, you will eaſily grant that he exceed all others. And if I ſhould enlarge my ſelfe in his prayſes as next unto man the epitome of the terreſtriall world, none would be juſtly angry with me, but I muſt alſo be angry with him, for wanting common ſenſe. The Beauty of Gold is ſuch that will not undeſervedly ſay it is an ectype of the ſunne it ſelfe, which is the nobleſt and faireſt of all creatures, and the

moſt

most profitable to Mankinde. For without him we should live in continuall darkenesse, we should not discerne common businesses and affaires, nor distinguish one man from another. In like manner, unlesse Gold dissipated the clouds of humane things by its owne light, we should be absolutely confounded, and not able to make distinction of any thing. Hence hath the Altar of Gold so many unanimously sacrificing to this Idoll, as faire and precious. For what is faire, is lovely, and on the contrary, as *Theognis* witnesses, for the Muses sung this Epitaphium at the Marriage of *Cadmus*,

Ὅτι καλὸν φιλὸν ὄξι᾽,
Τὸ δ᾽ ἀ καλὸν, ἀ φιλὸν ὄξι᾽.

What's faire is lovely, what's not so's not faire.

Nay, Beauty is accounted a Kingdome without an Army, a conquest without opposition, and a Monster without irregularity of nature, which since it is so eminently seated in Gold, it presently possesses it selfe of Dominion over all those that addict themselves, and sue to it.

Therefore no man ſeems to contemne it, but will value it at the higheſt rate; no mans humour can ſo much vilifie it, but he muſt be forc'd to obey it. For its fixedneſſe and enduring of the fire and other qualities it may eſpecially boaſt, like ſome invincible *Hero* or *Hercules Alexicacus*. It valiantly ſuſtaines all the buffets of *Antæus*, all the ſleights of *Achelous*, let them turne themſelves into Fire, Water, or any forme whatſoever.

——— Uni ſiquidem nil deperit auro
Ignibus.———

Gold onely looſes nothing by the fire.

As the Poet ſayes. And therefore out of excellent reaſon, Gold, which is in it ſelf incorruptible, is on earth accounted the Symbol, the marke and the ſhadow of that eternity, which we ſhall enjoy above. For other bodies made of the foure Elements are of a weak nature, and corruptible; this is that hundred handed Gyant, the Sonne of the Earth, who as often as he touches his Mother, recovers his loſt ſtrength, and gathers new; This is that ir-

invulnerable *Cycnus*, that yeilds neither to *Hercules* nor *Mars*, arm'd by his owne nature with a shield of proofe. 'Tis *Apollo* the Archer, the destroyer of Diseases, the Souldier, the Knight of the Golden Fleece, the Inventor of Physick, whom no Disease or Monster can resist, to whom nothing in the Earth is like or equall, excepting onely the Soule of Man: In Gold all things are most temperate, nay, contraries of the highest degree, so that Heat doth not prevaile over Cold, nor Drought over Moisture, but they are reciprocally restrain'd, and temper one another, and conforme themselves to an anatick equality, which is the greatest temper imaginable. What is said of that most temperate Region, which is beyond the tropick of *Cancer*, in the Westerne part of the World, where there is neither Frost, Heats, Raines, immoderate Droughts, nor any Disease to assault man, nor any infectious or venomous Creatures, by which meanes the Inhabitants live to a great age, as though they were seated in Paradice or the *Elizian* Fields, may be more truly said of the Temperature of Gold, which is impassible of any corruption or ill digestion. In it all the

Elements remaine unchang'd, firme, and lusty in their pristine vigour and temper, and in which no rottennesse or putrefaction can assault them. Whether one or the other may exceed in power, is a businesse that never comes into contest, none of them complaines that he is undervalued. What they say of a certaine bone in the Thumbe of Man (the *Hebrews* call it *Luz*) some stick not to affirme that it can neither spoyle nor be consum'd, that it may remaine as a kinde of seed for the Resurrection, and the ground and materiall of the future superstructure; but if it be so, what affinity and hidden correspondence it holds with Gold that is incorruptible, it may appeare, since *Albertus Magnus* hath recorded that Gold hath been found in Sculs of dead men, between their *Sutors* and in their Teeth. Hence questionlesse men desire so much to finger Gold, as a hint and document of their Resurrection, & the Eternity they shall enjoy after this life, and therefore they look after it, not only with greedy eyes, but possess'd mindes and utmost intentions, desirous, if it were but digestible, to make it their food and repast, and by a pleasing artifice, to guild their owne Bowells

Bowells, as is told of *Arthemisia* Queen of *Caria*, that she had her selfe rather be the Sepulchre and the *Mausoleum* of her *Mausolus*, than he should putrifie any where but within her selfe. By this means the vertue of Gold begets affection, and its beauty continues it, for it is most durable.

What vertue there is in Gold (besides its contempt of fire) is well enough understood by Physicians, who give it to their Patients either in Leafe, Filings or powder, with Electuaries, Conserves, or Syrups, as a singular restorative of the heart, and in this they are not deceiv'd, for 'tis dictated by reason, and confirm'd by experience. For why should there not in that little Cittadell, which is so strongly fenc'd and fortifi'd, that scarce any endeavour of Man (unlesse very rarely it meets successe) can finde entrance, containe within it, all the Magnalities and Mysteries of Nature? We see that our Creatour hath shrouded the Corne under Eares and Chaffe, hath given the Nut a Shell, the Chestnut a thick and rugged one, and hath fenc'd the Almond with a kinde of Stone, yet all these are most profitable for Man. He had in vaine there-

fore given Gold such a strength and guard, unlesse there had been a more considerable thing contain'd in it, than in these Nuts, Τὰ Καλὰ δύσκαλα fine things, handsome and rare, passe ever at a great Rate. In Man, there is a most lively and true Image of all things spirituall and corporeall, and Gold represents the same of Man. Gold cheers and refreshes his heart, which as it receives a generall vertue, infus'd by the heart of the World, the Sun, so it very gratefully repayes what is receiv'd from the celestiall Sunne to the heart of Man, who is the lesser world. Hence comes the generall consent of all Nations, in Gold as the measure of all things measurable, and the rate of all things marchantable, and these excellent qualities, all people, though they differ in Tongues, very well understand, as though they read it in an open book, which doubtlesse ought to give it precedence above any thing else. This golden Book study all Chymists, Physitians, Politicians, all Men of Traffique and Mechanicks, but I must impeach the first, as knowing but the first Letter of it, the second scarcely understand the next Letter, but few are able to dive into the Mysteries.

steries of all five. Merchants and Usurers, that so much adore it and abound with it, stay onely as its surface, as boyes do if they finde any thing rare, or of an odde colour in Beanes. And this they know themselves, they know it is necessary for Traffick, Diet, or delight, but nothing else, and in this very little differ from Beasts, which very well know the use of Hay, but are absolutely ignorant what it is, or from whence it comes.

I shall adde nothing of the weight and other accidents of Gold, because they are in another place more copiously related; All these scatter'd things, which I have rather glean'd up, than made a harvest of by a remonstrance fitting for the subject, will easily give the prerogative unto Gold above all other things, though they be most precious (since some of them are very deare in point of scarcenesse, but not their medicinall faculty, since some of them are poyson taken into the body of Man, (as the Load-stone it selfe) and will make the others disclaime, and so assigne and confirme the Kingdome of all worldly things under the power of Man unto my selfe, who only gives Gold all the power and operation it hath.

There is another Benefit by which I *Mercury* have bleſt Mankinde in this laſt age, and made it moſt happy, and 'tis ſo great, that Men had better want the ſervices of all that have ſpoke before me, than this one convenience, and this is the Art of *Printing*, by Letters made of Mettall, founded and ſhap'd of *Lead*, *Tinne*, and *Antimony*. The profit is ſo great, that all Praiſes, and all Memory comes ſhort of it. *Germany* no leſſe than old *Egypt*, the Mother and Nurſe of the refined'ſt Sciences, may rightly glory in the firſt invention of that, and the communication to other parts, Hence *Philippus Beroaldus* in a certaine Hendecaſcillable,

O Germania *muneris repertrix*,
Quo nil utilius dedit vetuſtas,
Libros ſcribere qui doces premendo.

The ſame *Germany* found out the terrible thunder of *Guns* and *Gunpowder*, which I have ſpoke of before; ſhe found them out, propagated them; to paſſe by abundance of Mechannicall inventions which I ſhall mention no otherwiſe, which may ſtop the mouths of thoſe envious and unjuſt cenſurers, I will not ſay Liars, that ſay

theſe

these things are to be attributed onely as to the matter, to us *Germans*, but as to the forme and perfection, would ascribe it to some other, I know not what Nation. As though these pittifull triflers, could by their poor suggestions render a thing undone, or make black white. These two contributions which I have paid, both to Arts and Armes, are so great, that all others, though they be prepar'd of Mettalls, must needs yeild unto them. For the former, take two instructed in it, they will in one day dispose of more Letters, than two thousand others can write, which indeed is a matter worthy of admiration and astonishment. There is no need therefore that the *Goose* should brag of her *quills*, the *Calfe* of their *hides* or *pelts*, I have rendred all these things contemptible by the invention of this on Artifice, and therefore as inconsiderable leave them. For if I Metallick Mercury be in good Mattrices made into Letters or Figures, I am able to peforme all that they bragge of, provided that *Flax*, with the Paper made of it, with Printing Ink, come as drudges to my assistance. I am Mercury the Father of Metals, under me they are all in pay, by my command

they doe their duty according to their stations and functions; some of them adorn the Palaces of Kings and Princes, and there watch and keep guard, some are commanded to other employments, as to Souldiery and Mechanicall workes, as being things of the hotteſt and ſtrongeſt nature; ſome I commanded to ſerve in Kitchins, and in Apothecaries Shops; ſome there are whom I place as Sentinels under Earth, and theſe attend the health and uſe of Man, all this is meerly from my indulgence, which yet I proportionably diſtribute. *Gold* my eldeſt Sonne hath my firſt care, next *Silver*, next *Tinne*, then *Copper*, then *Lead*, then *Iron*, according to their ſeverall endowments and ingenuities, I favour or cheriſh them, according as they neereſt comply with my owne nature. For the three laſt are clogg'd with much ſulphurous matter, which they derive not from me at all. The fourth, to wit, *Tinne* hath leſſe, Silver leſſe than that, but *Gold* nothing at all. What *Scyleurus*, the King of *Scythia*, that had eighty children begot upon ſeverall venters, left as his laſt direction unto them, that they ſhould keep peace among themſelves, and that by a bun-

bundle of of Arrowes, which taken altogether could not be broken, but might easily, taken severally, the same is the case of six, Legitimate children of mine; besides Semi-metalls, who are very strong in themselves if they assist one another, and indeed very invincible, otherwise they are easily overcome, and this I would not onely say, but desire to presse home.

Let Gold enjoy the preheminence, let him have his right of primogeniture and maintaine it, after him let Silver take place, and so the rest, but let *Mars* or *Iron* be a *servant* to them all, he is of a stiffe body and great strength. Let not strong things oppresse the weaker, and force them to obedience. But of them all, you will finde the noblest temperament, if you can make somewhat that is not too hard, nor too soft, nor too hot, nor too cold, but moderate, and enclining to warmth and moisture; in which temper, not onely the life of Man consists, but my Primogeniall Forme and Spirit, which if any man can extract out of such things as I plentifully reside in, but in *Ambuscado*, and either joyne me with my other Sons, or re-unite me to my selfe, the same

ſame right I now claime will become his. Of all my children you will finde none but is of my humor, but it may be chang'd by a little breeding; for that hard ſubſtance [*Mars*] is begotten by me in too hot, and too dry places, and in which ſulphurous fumes were very plentifull. Hence he is aduſt and ſwarthy, little reſembling me in his Countenance, but in his bowels, hath as lively and naturall Lineaments of me, as any of the reſt. Deſpiſe not therefore this *Negro*, becauſe he is black, and is very feculent, for if the other five ſhould chance to be loſt or extinguiſhed, the Kingdome would fall to him. *Saturn* is very like him in a colour, for he is Tawney and blewiſh, but he is of a ſoft nature and eaſily guided, but of a very ill memory. He is conceiv'd in clayiſh and dirty parts, I meane in a wombe ſtuff'd with Fleagme and Melancholy; hence his ſpirit ſends forth a very ill ſavour, eſpecially if it be warm'd. No ſmall ſhare of this Empire would fall to him, if his foure other Brothers would aſſent, but they have greater Intereſt, yet notwithſtanding he is the Tryer and Searcher of them all, becauſe he approaches my nature neereſt in ſoftneſſe, which

is

is not so much as mine, because he is tainted with abundance of sulphurous dregs.

The Birth of my third Sonne promiseth more, for he appeares ruddy, and of a stronger constitution, and full of blood, and is very able to endure all the assaults of Summer weather, yet notwithstanding he brings from his wombe an adust Melancholy of a greenish red, and therefore is not fit to performe the most duties. He is vext commonly with the Scab like a Leaper, especially if any violent fire externally annoy him, for it puts him into extreame thirst, and inflames his Bowels. After these three, another must be my successor, who though he be elder than two of them, yet they much exceed him in fineness, equality and temper. *Jupiter* is the most choice of all, of a most royall ingenuity and complexion, which wants nothing but a redder face, and an ability to endure the Sun. He may be heire to a great deale of wealth, if he made a legal agreement with some of his Brothers, so that from them both, there may arise an Hermaphroditick substance. This is he that may profit many, if he be rightly understood, and the Father may be taken

for

for the Son, and the Son for the Father. In ſome caſes his Father and his Son may doe more than he himſelfe, yet ſuch he is, as his Grandchild may command the Empire from his Grandfather, though it be a wickedneſſe to doe it without the conſent of the Father, if he be then living. Theſe foure, according to their orders, muſt follow us, if ever there were occaſion to conferre the Government upon others, From all which, moſt juſt Judge, you will very well underſtand, as well in candor and equity, as neceſſity of Judgement, by what right I lay claime to that Government, for which we debate, and that, not onely from my particular deſerts, but my great advantages to mankinde, which if it will prevaile me nothing, and you will give your verdict for any other, from the meaner of my Poſterity, will ariſe a powerfull revenger of my quarrell and injury. It ſhall accuſe thee of a Bribery, it ſhall bring a Bill of review for my right, and inforce reſtauration. If the buſineſſe be to be done either by Iron or Gold, I believe we ſhall not want Partizans; if it be to be done by Cannon, or any warlike Engines, whatever you deny us of right; we will enforce you to,

and

and doe not think we can want followers. Consider you onely unto whom you will give your judgement & determination of this Realm, which all here so passionately strive for, that at length you may make an end of a long suite, and satisfie the impatient expectations of so many concerned in it, that so a firme peace and quiet may be established in the Common wealth of the world. For my part, if you will never suffer your selfe to be carryed away from Truth and Justice, I shall professe my selfe bound to doe homage to you in all kindes of services, and the most zealous of your honour of any other.

Thus ended Mercury, *whose speech was attended by a deep and a long silence. Then the Judge, who with the greatest attention and caution had heard them all, began to speak thus—*

The

The JUDGE.

HAving considered all things, and call'd them into the most strict and impartiall scrutiny of my Judgement, which you have severally said before me, and put in plea, I doe thinke there remaines no farther question to whom I should assigne this royall Title. For indeed your deserts and services are so great unto Man, that all of you deserve to be remembred unto Posterity with the greatest Praise and longest Memory; yet as the severall Planets have their severall Influences, yet one of them moves above another, so I conceive one of you ought more especially to enjoy this Royal *Crown*. You *Calfe*, in the beginning of this dispute

dispute told us, great and high services you did to mankinde; and you *Sheep* no lesse; you also *Goose* must be listed among these Heroes, for you endeavour by all meanes to profit Man: You *Oyster* are Mistresse of a great many rarities, as praiseworthy as any of the rest; None will despise thee, *Bee*, though thou be small; as thou art a fruitfull Mother of sweetnesse, so thou carryest within thee a Dart which occasions much paine and trouble. And my tender *Silkeworme*, who would not admire thee for thy deserts, that being so little, payest so great a tribute to Mankinde. And thou *Flaxe*, hast fill'd the world by thy benevolences, and maist justly claime a praise that shall last to all ages; But thou *MERCURY*, Thou art he, whom of all the rest I most admire, whom I reverence, whom I pronounce the worthiest; Thy deserts, I say, are so knowne, so necessary to Mankinde, that

that I cannot, as convinc'd both by Neceſſity and Reaſon, but appoint & eſtabliſh thee *King*. Thy worth ſo much exceeds thy Competitors, thy Preheminence, thy Honour, as the light of the Sun out-ſhines the other Planets. Thou ballanceſt all the deſerts of the other, all their duties end and acquieſs in Thee. Thoſe gifts, which are ſeverally diſpers'd among them, are united and gathered in thee. *Thou art the miracle, ſplendor and light of the world. Thou art the glory, ornament, and ſupporter of the Earth. Thou art* Alyle, *Anchor, and tye of the Univerſe. Next to the minde of Man, God Created nothing more Noble, more Glorious, or more Profitable. What therefore thy Vertue endow'd thee with, what thy ſervices have deſerved ſee here, and take thy recompence, the* ROYAL CROWN *that henceforth thou maiſt be proclaim'd and declar'd, whether the other will or no,* THE KING OF ALL

ALL WORLDLY THINGS BEING UNDER THE COMMAND OF MAN, which said, he took out a Crowne of Gold, which he had hid under his Cloak, and causing *Mercury* to kneele, set it on his head.

And thus, though all the Assembly were mad with anger and envy, to see him whom they accounted the meanest, declar'd their King & Lord; yet since the Decree of the Judge could not be revers'd, each return'd to his owne home, every where proclaiming *Mercury* their *King*. The Judge having dismissed the Assembly, retir'd home. To God the giver of all good things be all glory for ever. *Amen.*

THE END.

MVSEVM
BRITAN
NICVM

Courteous Reader, these Books following are printed for *Humphrey Moseley*, and are to be sold at his Shop at the *Prince's Armes* in St. *Paul's Church-yard*.

Various Histories, with curious Discourses in humane Learning, &c.

1. HIstoricall Relations of the united Provinces of *Flanders*, written in *Italian* by Cardinall *Bentivoglio*, and now rendred into English by the Right Honourable *Henry* Earle of *Monmouth*. Fol.

2. The History of the Warrs of *Flanders*, written in *Italian* by that learned and famous Cardinal *Bentivoglio*; Englished by the Right Honourable *Henry* Earle of *Monmouth*. The whole work Illustrated with a Map of the 17. Provinces, and above 20 Figures of the chiefe Personages mentioned in this History. Fol. 1654.

3. The History of the Warrs of the Emperor *Justinian*, with the *Persians*, *Goths*, and *Vandalls*, written in Greek by *Procopius* of *Cæsarea* in eight Books, translated into English by Sir *Henry Holcroft* Knight. VVherein the City of *Rome* was taken and retaken above eight times, when it was the Seate of the Empire Fol.

4. *De Bello Belgico*, the History of the Low-Country Warrs written in Latin by *Famianus Strada*, in English by Sir *Robert Sapylton*, Illustrated with divers Figures. Fol.

5. The use of Passions, written by *I. F.* Senalt, and put into English by *Henry* Earle of *Monmouth* 8°.

6. Judicious & Select Essaies & Observations, written by the Renowned and learned Knight, Sir *Walter Rawleigh*, with his Apology for his Voyage to *Guiana*.

7. The Compleat Horseman and Expert Farrier in two books, by *Thomas De Grey* Esquire, newly printed with additions.

8. Unheard of Curiosities concerning the Talis-

manicall Sculpture of the *Perſians*. The *Horoſcope* of the Patriarchs, and the judgement of the Starrs, by *James Gaffarel*, Engliſhed by *Edmond Chilmead*, *Ch. Ch. Oxon.* 8o

9. The Hiſtory of the *Inquiſition*, compoſed by the *R. F. P. Servita*, the compiler of the Hiſtory of the Councill of Trent, in 4o. tranſlated out of Italian.

10. *Biathanatos*, a Paradox of ſelf-murder, by Dr. *Jo. Donne*, Dean of St. *Pauls* London. 4o.

11. The Gentlemans Exerciſe, or the Art of limning, painting, and blazoning of Coats and Armes, *&c.* by *Henry Peacham* Maſter of Arts. 4o.

12. M. *Howels* Hiſtory of *Lewis* the thirteenth King of *France*, with the life of his Cardinal *de Richelieu*. Fol.

13. Mr. *Howels Epiſtolæ Hoelianæ*, Familiar letters Domeſtick and Forren, in ſix Sections partly Hiſtoricall, Politicall Philoſophicall, the firſt Volume with additions. 8o.

14. Mr. *Howels* new volume of Familiar letters, partly Hiſtoricall, Politicall, Philoſophicall, the ſecond Volume with many Additions. 8o.

15. Mr. *Howels* third Volume of Additionall letters of a freſher date, never before publiſhed. 8o.

16. Mr. *Howels Dodona's Grove*, or the *Vocal Foreſt*, the firſtpart in 12o. with many Additions.

17. Mr. *Howels Dodona's Grove*, or the *Vocall Foreſt*, the ſecond part, in 8o never printed before.

18. Mr. *Howels Englands Teares* for the preſent wars.

19. Mr. *Howels Pre-eminence* and Pedegree of Parliament, in 12o.

20. Mr *Howels* Inſtructions and Directions for Forren Travels, in 12o with divers Additions for Travelling into Turky, and the Levant parts.

21. Mr. *Howels* Vote, or a Poem Royall preſented to his Majeſty, in 4o.

22. Mr. *Howels Angliæ Suſpiria & lachrymæ*, in 12o

2 *Mar*

23. *Marques Virgilio Malvezzi's Romulus* and *Tarquin*, Englished by *Hen.* Earl of *Monmouth*, in 12°.

24. *Marques Virgilio Malvezzi's David* persecuted, Englished by *Ro. Ashley*. Gent. in 12°.

25. *Marques Virgilio Malvezzi*, of the success and chief events of the Monarchy of Spain, in the year 1639. of the revolt of the Catalonians from the King of Spain. Englished by *Rob. Gentilis* Gent. in 12°.

26. *Marques Virgilio Malvezzi's* considerations on the lives of *Alcibiades*, and *Coriolanus*, Two famous Roman Commanders Englished by *Rob. Gentilis*.

27. *Policy Vnveiled*, or *Maximes of State*, done into English by the Translator of *Gusman*, in 4°.

28. Gracious priveleges granted by the King of Spain to our English Merchants, in 4°.

29. Englands looking in and out by Sr. *Ralph Maddison*, Knight, 4°.

30. *Gratiæ Ludentes*, jests from the University by H. L.

31. The Antipathy between the *French* and the *Spanyard*, an ingenious translation out of Spanish.

32. Mr. *Birds* grounds of Grammar, in 8°

33. Mr. *Bulwers* Philocophus, or the Deaf and Dumb mans friend, in 12°.

34. Mr. *Bulwers* Pathomyotomia, or a Dissection of the significative Muscles of the Affections of the Mind, in 12°.

35. An Itinerary contayning a voyage made through Italy in the yeares 1646, 1647. illustrated with divers Figures of Antiquity, never before published, by *John Raymond*, Gent in 12°

Books in Humanity lately Printed.

36. THe History of Life and Death, or the prolongation of Life, written by *Francis* Lord *Verulam*, Viscount St. *Alban* in 12°

37. The Naturall and experimentall History of

Winds, written in Latine by *Francis* Lord *Verulam* Viſcount St. *Alban*, tranſlated into Engliſh by an admirer of the learned Author. 12°.

38. The life of the moſt learned Father *Paul* Author of the Hiſtory of the Council of *Trent*, tranſlated out of *Italian* by a perſon of quality. 8°.

39. Paradoxes, Problems, Characters, *&c.* by Dr. *Donne* Dean of St. *Paul's*, to which is added a book of Epigrams, written in Latin by the ſame Author, tranſlated by *Iaſper Main D. D.* 12°.

40. *Ignatius* his Conclave, a Satyr written by Dr. *Donne* Dean of St. *Paul's*. 12°.

41. A Diſcovery of Subterraneal Treaſure, *viz* of all manner of Mines and Minerals, from the Gold, to the Coal, with plain Directions and Rules for the finding of them in all Kingdoms, and Countreys, written by *Gabriel Plat*. 4°.

42. *Richardi Gardiner, ex Ædе Chriſti Oxon. ſpecimen Oratorium.* 8°.

43. The Soveraignty of the Britiſh Seas written by that learned Knight Sir *Iohn Burroughes* Keeper of the Records in the Tower. 12°

44. *Grammatica Burleſa*, or a new Engliſh Grammer made plain and eaſie for Teacher and Scholar, compoſed by *Edward Burles* Maſter of Arts.

45. Artificiall Arithmetick containing the Quinteſſence of the Golden Rule, the true valuation of all Annuities, alſo to find the diſtance at one ſtation; An Art never till now publiſhed, Vſefull for Gunners, Seamen, and Surveyors, by *Rob. Iager* Gent. 8°.

46. Naturall and Divine Contemplations of the Paſſions and Faculties of the Soul of Man in three books, written by *Nicolas Moſley* Eſq. 8°.

Severall

Severall Sermons, with other excellent Tracts in Divinity written by some most eminent and learned Bishops, and Orthodox Divines.

47 A *Manuall* of private Devotions and Meditations for every day in the week, by the right reverend Father in God, *Lancelot Andrews* late Lord Bishop of *Winchester*, in 24°.

48. A *Manuall* of Directions for the Sick, with many sweet Meditations and Devotions, by the right reverend Father in God, *Lancelot Andrews*, late Lord Bishop of *Winchester*, in 24°.

49. Ten Sermons upon severall occasions, preached at St *Pauls Cross*, and elsewhere, by the right reverend Father in God, *Arthur Lake*, late Lord Bishop of Bath and Wells, in 4°.

50. Six Sermons upon severall occasions, preached at Court before the Kings Majesty, and elsewhere, by that late learned and reverend Divine, *John Donne*, Dr. in Divinity, and Dean of St. *Pauls London*, in 4°.

51. Private Devotions in six Letanies, with directions and Prayers for the dayes of the Weeke and Sacrament, for the Houre of Death and the day of Judgement, and two dayly prayers, one for the morning, another for the evening, written by Doctor *Henry Valentine*. 24°.

52. A Key to the Key of Scripture, or an exposition with notes upon the Epistle to the Romans, the three first chapters, by *William Sclater*, Dr. in Divinity and Minister of the word of God at *Pitmister* in *Somersetshire*, in 4o.

53. *Sarah* and *Hagar*, or the sixteenth Chapter of Genesis opened in nineteen Sermons, being the first legitimate Essay of the pious labours of that learned, Orthodox, and indefatigable Preacher of the Gospell, Mr. *Josias Shute*. B. D. and above 33 yeares Re-

ctor of St *Mary Woolnoth in Lombardſtreet*, in Folio.

54. Chriſts Teares with his love and affection towards Jeruſalem, delivered in ſundry Sermons upon *Luke* 19. *v.* 41, 42. by *Richard Maden*, B.D. Preacher of the Word of God, late of *Magdalen Colledge in Camb.* in 4°.

55. Three Sermons *viz.*

The benefit of contentation.
The Affinity of the faithfull,
The loſt ſheepfound.
} By Mr. *Henry Smith* in 4°.

56. Ten Sermons preached upon ſeverall Sundays, and Saints dayes, by *Peter Hauſted* Mr. in Arts, and Curate at *Uppingham* in *Rutland*, *in* 4°.

57. Eighteen Sermons preached upon the Incarnation and Nativity of our bleſſed Lord and Saviour Jeſus Chriſt, wherein the greateſt myſteries of Godlines are unfolded, to the capacity of the Weakeſt Chriſtian, by *John Dawſon Oxon.* in 4°.

58. The Hiſtory of the Defenders of the Faith, diſcourſing the ſtate of Religion in England during the Reign of King *Henry* 8. *Edward* 6. Queen *Mary*, and Queen *Elizabeth*. by *C. L.* in 4°.

59. Chriſtian Divinity, written by *Edmund Reeve* Batchelour in Divinity, in 4°.

60. The Communion-Book Catechiſm expounded by *Edmund Reeve* Batchelour in Divinity, in 4°.

61. The true and abſolute Biſhop, wherein is ſhewed how Chriſt is our only Shepheard and Biſhop of our ſoules. by *Nicholas Darton*, Maſter in Arts, in 4°.

62. deſcription of the New-born Chriſtian, or a lively pattern of the Saint militant, child of God, written by *Nicholas Hunt*, Maſter in Arts, in 4°

63. Divine Meditations upon the 91. Pſalm, and on the Hiſtory of *Agag* King of *Amalek*, with an Eſſay of Friendſhip written by an honourable perſon,

64. An Hiſtoricall Anatomy of Chriſtian Melancholy, by *Edmund Gregory. Oxon.* in 8°.

65. *Lazarus* his Rest, a Sermon preached at the Funerall of that pious, learned, and Orthodox Divine, Mr. *Ephraim Udall*, by *Thomas Reeve*, Batchelour in Divinity, in 4°.

66. The Survey of Man, in a Sermon as it was delivered by Mr. *John Bishop* at his Fathers funeral,

67. *Enchiridion* containing Institutions Divine and Morall, written by *Francis Quarles* 24°.

Books in Divinity Lately Printed.

68. THE Psalmes of *David* from the new Translation of the Bible, turned into Meter, to be sung after the old tunes, used in the Churches by the Right Reverend Father in God *Henry King* Bishop of *Chichester*. 12°.

69. Choice Psalmes in Musick for three voices, and a thorough-Base composed by Mr. *Henry* & Mr. *William Lawes*, brothers and servants to his late Majesty; with divers Elegies set in Musick by severall friends upon the death of Mr. *William Lawes*. 4°.

70. Letters between the Lord *George Digby* and Sir *Kenelm Digby* Knight, concerning Religion. 8°.

71. Essaies in Divinity by Dr. *Donn D.* of Saint *Paul's*, before he entred into holy orders 12°.

72. Publick Devotions, or a Collection of Prayers used at sundry times by divers Reverend and godly Divines, together with divine implorations, and an introduction to prayer. 24°.

73. The Sinners Tears in Meditations and Prayers by *Thomas Fettiplace* of Peterhouse. *Camb.* 12°.

74. *Quæstio Quodlibetica*, or a discourse whether it be lawfull to take use for mony by *R. F.* Knight.

75. *Sions* Prospect in its first view presented in a summary of Divine Truths consenting with the faith professed by the Church of *England*, confirmed from Scripture and reason, composed by *Mr. Robert Mossom* Minister at St *Peters* Pauls wharfe. 4°.

Choiſe Poems with excellent Tranſlations by the moſt eminent wits of this Age.

76. EPigrammata *Thomæ Mori Angli.* 16o.

76. *Fragmenta Aurea*, a Collection of all the incomparable Pieces written by Sr. *John Suckling* Knight. 8o.

77. Poems, Songs, Sonnets, Elegies, and Letters by *John Donne*, with Elegies on the Authors death, to which is added divers Copies under his own hand, never before in print. 8o.

78. All Juvenalls 16. Satyrs tranſlated by Sir *Robert Stapylton*, wherein is contained a Survey of the manners and actions of Mankind, with Annotations. 8o.

79. *Muſæus* on the loves of *Hero* and *Leander*, with *Leander's* letter to *Hero*, and her anſwer, taken out of *Ovid*, with Annotations by Sir *Rob. Stapylton*, in 12o.

80. Poems, &c. written by Mr. *Edward Waller* of *Beconsfield* Esq; 8o.

81. *Paſtor Fido*, the faithfull Shepheard, a Paſtoral, newly tranſlated out of the Original, by Mr. *Rich. Fanſhaw*, Eſq; 4o.

82. Poems, with a diſcovery of the Civil Warres of *Rome*, by Mr. *Richard Fanſhaw*, Eſq; in 4o.

83. *Europa*, *Cupid* crucified, *Venus* Vigils, with Annotations, by *Thomas Stanly*, Eſq; 8o.

84. Coopers-Hill, a Poem written by Mr. *Iohn Denham* Eſq; the 2d Edition with Additions. 4o.

85. *Medea*, a Tragedy written in Latine by *Lucius Annæus Seneca*, Engliſhed by Mr. *Edward Sherburn* Eſq; with Annotations, 8o.

86. *Seneca's* anſwer to *Lucilius* his Quære, why good men ſuffer misfortunes, ſeeing there is a Divine providence, tranſlated into Engliſh verſe by Mr *Edward Sherburn* Eſq; 8o.

87. *Ma-*

87. *Madagaſcar* with other Poems written by Sir *William Davenant*. 12°.

88. Poems with a Maſque by *Thomas Carew* Eſq; Gentleman of the Privy Chamber to his late Majeſty, revived and enlarged with Additions. 8°.

89. Poems of Mr *John Milton*, with a Maſque preſented at *Ludlow* Caſtle before the Earle of *Bridgewater*, then preſident of *Wales*, 8°

90. Poems, &c. with a Maſque called The Triumph of Beauty, by *James Shirley*, Gent. 8°.

91. The Miſtriſs, or ſeverall Copies of love-verſes, written by Mr. *Abraham Cowley*. 8°.

92. Stepps to the Temple, ſacred Poems with the delights of the Muſes upon ſeverall occaſions by *Richard Craſhaw* of *Cambridge*, 12°.

93. Divine Poems written by *Francis Quarles* 8°.

94. *Claraſtella*, with other occaſionall Poems, Elegies, Epigrams and Satyrs written by *R. Heath*, Eſq; 12°.

95. Poems written by Mr. *William Shakſpeare* Gent. 8°.

96. *Arnalte & Lucenda*, or the melancholy Knight, a Poem tranſlated by *L. Laurence*. 4°.

97. The Odes of *Caſimire*, tranſlated, by Mr. *George Hills* of *Newark*. 12°.

98. Alarum to Poets by *I. L.* 4o.

99. *Fragmenta Poetica* or Miſcellanies of Poeticall Muſings, by *Nich. Murford* Gent. 12o.

100. *Hymnus Tabaci Authore Raphaele Thorio*. 8°.

101. *Hymnus Tabaci*, a Poem in Honor of Tobacco, Heroically compoſed by *Raphael Thorius*, made Engliſh by *Peter Hauſted* Mr. of Arts, *Camb.* 8°.

102. *Olor Iſcanus*, a Collection of ſome ſelect Poems, and Tranſlations, written by Mr. *Henry Vaughan Siluriſt* in 8°.

103. *Argalus & Parthenia* written by *Francis Quarles*.

104. The

104. The Academy of Complements wherein Ladies, Gentlewomen, Scholars and ſtrangers may accommodate their Courtly practiſe with gentile Ceremonies, complementall, amorous, high expreſſions and formsof ſpeaking,or writing of Letters, moſt in faſhion, with Additions of many witty Poems & Poſies,Fanciesand pleaſant New ſongs. 12°.

Poems lately Printed.

105. Poems and Tranſlations, the compleat works of *Thomas Stanley* Eſq; 8°.

105. Choice Poems with Comedies and Tragedies, by Mr. *William Cartwright* late ſtudent of Chriſt Church in *Oxford*, and Proctor of the Univerſity. The Aires and ſongs ſet by Mr. *Henry Lawes*, ſervant to his late Majeſty in his publick and private Muſick. 8°.

106. Herodian of *Alexandria*, his Imperiall Hiſtory of twenty Roman *Cæſars*, and Emperours of his time, firſt written in Greek, now converted into an Heroick Poem by *C. B. Stapleton*. 4°.

107. the Card of Courtſhip or the Language of love fitted to the humors of all degrees, ſexes and Conditions. 12°.

Incomparable Comedies and Tragedies written by ſeveral Ingenious Authors.

108 COmedies and Tragedies written by *Francis Beaumont*, and *John Fletcher*, never printed before,and now publiſhed by the Authors Originall Copies,containing 34 plays,and a Maſque, Fol.

109. The Elder Brother
110. The Scornful Lady
111. The Woman Hater
112. *Thierry* & *Theodoret* 4°
113. *Cupids* Revenge
114. Mounſieur *Thomas*
115. The two Noble kinſmen

} by *Francis Beaumont* & *Iohn Fletcher*. Gent.

116. The

116. The Country Captain and the Variety, two Comedies written by a person of Honour. 12°.

117. The Sophy, a Tragedy written by Mr. *John Denham* Esq; Fol.

118. *Brennoralt* or the discontented Collonel, a Tragedy written by Sir *John Suckling* Knight. 4°.

119. The deserving Favorite by Mr. *Lodowick Carlel*. 4°.

120. *Albovine* King of *Lombardy*
121. The Just Italian. 4°.
122. The Cruel Brother. 4°.
123. The Unfortunate Lovers
124. Love and Honour. 4.

} by Sir *William Davenant*.

125. The Sophister by Dr. *Z*. 4°.

126. Revenge of *Bussy D. Ambois*
127. *Byrons* Conspiracy. 4°.
128. *Byrons* Tragedy.

} *Georg Chapman*.

129. Contention for Honour & riches
130. Triumph of Peace. 4°.

} *I. Shirley*.

131. The Dutchess of *Malfy* by *John Webster*.

132. The Northern lass by *Richard Brome*.

133. The Cid, a Tragicomedy translated out of French into English by *Joseph Rutter* Gent. 12°.

Plaies lately Printed.

134. THe Wild-Goose-Chase a Comedy written by Fr. *Beaumont* and *John Fletcher*. Fol.

135. The Widow, a Comedy by *Ben. Johnson*, *John Fletcher*, and *Thomas Midleton*. 4°.

136. The Changling by *T. Midleton* and *W. Rowley*.

137. Six new plaies. 1. The Brothers. 2. The Sisters. 3. The Doubtfull Heir. 4. The Imposture. 5. The Cardinall. 6. The Court-Secret, by *James Shirley* Gent. 8o.

138. Five new plaies. 1. A madcouple wel matcht. 2. The Novella. 3. The Court Beggar. 4. The Citty Wit

Wit. 5. The Damoiſelle by *Richard Brome* Gent. 8o.

139. The Tragedy of *Alphonſus* Emperor of *Germany*, by *George Chapman* 4o.

140. Two Tragedies, *viz. Cleopatra* Queen of *Ægypt*, and *Agrippina* Empreſſe of *Rome*, by *Thomas May* Eſquire. 12o.

New and excellent Romances.

141. *CAſſandra* the Fam'd Romance, the whole work in five parts, written in French, and now Elegantly rendred into Engliſh by a perſon of quality. Fol.

142. *Ibrahim* or the Illuſtrious *Baſſa*, an excellent new Romance, the whole work in four parts, written in French by *Mounſieur de Scudery*, and now Engliſhed by *Henry Cogan* Gent. Fol.

143. *Artamenes*, or the Grand *Cyrus*, an excellent new Romance, written by that famous wit of *France*, *Monſieur de Scudery* Governor of *Noſtre-dame*, and now Engliſhed by *F. G.* Eſq; Fol.

144. The Continuation of *Artamenes*, or the Grand *Cyrus*, that excellent new Romance, being the third and fourth parts, written by that Famous wit of *France*, *Monſieur de Scudery* Governor of *Noſtre-dame*, and now Engliſhed by *F. G.* Eſq; Fol.

145. The third Volume of *Artamenes* or the Grand *Cyrus*, that excellent new Romance, being the fift and ſixt parts, written by that famous wit of *France*, *Monſieur de Scudery* Governor of *Noſtre-dame*, and now Engliſhed by *F. G.* Eſq; Fol. 1654.

146. The fourth Volume of *Artamenes*, or the Grand *Cyrus*, that Excellent new Romance, being the ſeaventh and eighth parts, written by that famous Wit of *France*, *Monſieur de Scudery* Governor of *Noſtredame* and now Engliſhed by *F. G.* Eſq; Fol. in the Preſſe.

148. The Hiſtory of *Polexander* a Romance, Engliſhed by *William Brown* Gent. Fol.

149. The Hiſtory of the Baniſhed Virgin, a Romance tranſlated by *I. H.* Eſq; Fol.

150. *Caſſandra* the fam'd Romance, the three firſt books written in French, and Elegantly rendred into Engliſh by the Right Honorable the Lord *George Digby*. 8°.

151. The Hiſtory of *Philoxipes* and *Policrite* taken out of *Artamenes* or the Grand *Cyrus*, made Engliſh by an honourable perſon. 8°

152. The Hiſtory of *Don Feniſe* a new Romance written in Spaniſh by *Franciſco de las Coveras*, treating of the ſeveral effects of love and fortune, Engliſhed by a Perſon of Honor. 8°.

153. *Aurora, Iſmenia*, and the Prince, with *Oronta* the Cyprian Virgin, tranſlated by *Thomas Stanly* Eſq; the 2d Edition corrected and amended, 8°.

154 *Cleopatra* a new Romance, written in French by the fam'd Author of *Caſſandra*, and now Engliſhed by a Gentleman of the Inner Temple. 8°.

155. *La Stratonica* or the Vnfortunate Queene, a new Romance written in Italian and Engliſhed by *I.* B. Gent. 4°.

156. Choice Novels, and Amorous Tales written by the moſt refined wits of *Italy*, newly tranſlated into Engliſh by a perſon of quality. 8°.

157. *Niſſena*, an Excellent new Romance, written Originally in Italian, and now Engliſhed by an Honorable perſon. 8°.

158. *Dianea* an excellent new Romance written in Italian by *Gio Franciſco Loredano*, a Noble Venetian in four books, tranſlated into Englſh by *Sir Aſton Cockaine*. 8°.

Books newly printed this Terme for me Humphrey Moſeley

159. A German Diet or the Ballance of *Europe*, wherein the Power and Weakneſſe, glory, &

reproach, Vertues and Vices, Plenty and Wants, Advantages and Defects Antiquity and Moderne of all the Kingdomes and ſtates of Chriſtendome are Impartially poiz'd by *Iames Howel* Eſq; Fol.

160. *Renatus des Cartes'*, Excellent compendium of Muſick with neceſſary and judicious animadverſions thereupon by a perſon of Honour, Illuſtrated with divers figures. 4°.

161. The Scarlet Gown, or the Hiſtory of the lives of all the preſent Cardinals of *Rome*, written in Italian, and tranſlated into Engliſh by *Henry Cogan*.

162. diſcourſe of Conſtancy in two Books written in Latine by *Iuſtus Lipſius*, and now faithfully rendred into Engliſh by *R. G.* ſometimes of *Ch. Ch. Oxon.* containing many comfortable conſolations for all that are afflicted in Body or in mind. 12°.

163. *Le Chemin Abrege* or a compendious Method for the attaining of Sciences in a ſhort time, together with the Statutes of the Academy of Cardinall *Richelieu*, Engliſhed by *R. G.* Gent. 12°.

164. The Academy of Eloquence containing a compleat Engliſh Rethorick, with common places and forms to ſpeak and write fluently according to the preſent mode together with letters amorous and morall, by *Thomas Blunt*. Gent. 12°.

165. The Secretary in faſhion, or a compendious and refined way of expreſſion in all manner of letters, with inſtructions how to write letters of all ſorts, compoſed in French by *P. S^r de la Serre*, and now Exactly Rendered into Engliſhee 8°.

166. *Curia Politiæ*, or the Apologies of ſeverall Princes juſtifying to the World their moſt eminent actions by the ſtrength of reaſon, and the moſt exact rules of Policy, written in French by the accurate pen of *Monſieur de Scudery*, Governor of *Noſtre-dame*, and now faithfully rendred into Engliſh with the figures of many Emperors and Kings. Fol.

167. *Ζωοτομία*, or obſervations on the preſent manners of the Engliſh, briefly anatomizing the living by the dead, with an uſefull detection of the Mountebanks of both ſexes by *Richard Whitlock M. D.* late fellow of all Souls Colledge in *Oxon.* 8°.

168. *Scholæ Wintonienſis Phraſes Latinæ*, the Latin Phraſes of *Wincheſter* School, corrected and much augmented with Poeticalls added, and four Tracts: 1. Of words not to be uſed by elegant Latiniſts. 2: The difference of words like one another in ſound or ſignification. 3. Some words governing a ſubjunctive mood not mentioned in Lilies Grammar. 4. Concerning *χρεία* & *γνώμη* for entring children upon making of Themes, by *H. Robinſon* D. D. ſometimes ſchoolmaſter of *Wincheſter* Colledge, publiſhed for the common uſe and benefit of Grammar ſchools.

169. *Flores Solitudinis* certain rare and elegant pieces, *viz.* Two excellent diſcourſes. 1. Of Temperance and patience. 2. Of life and death by *I. E. Nierembergius.* The World contemned by *Eucherius* Biſhop of *Lions.* And the life of *Paulinus* Biſhop of *Nola*, collected in his ſickneſſe and retirement, by *Henry Vaughan Siluriſt.* 12°

170. *Atheiſmus Vapulans*, or a Treatiſe againſt Atheiſm rationally confuting the Atheiſts of theſe times by *William Towers*, ſometimes ſtudent of Chriſt Church in *Oxford.* 8°.

Theſe Books I do purpoſe to print very ſpeedily

171. *De Iuramenti Obligatione promiſſorij Prælectiones Septem.* Of the Obligation of Promiſſory Oathes, ſeven Lectures read in the Divinity Schools at *Oxford* by *Robert Saunderſon D. D.* and tranſlated into Engliſh by his late Majeſties ſpeciall command. 8°.

172. Politick Maxims and obſervations written by

by the moſt learned *Hugo Grotius*, tranſlated for the caſe & benefit of the Engliſh ſtateſmen by *H.C.S.T.B.*

173. The perfect Horſeman or the experienc'd ſecrets of Mr. *Markhams* fifty years practice, ſhewing how a man may come to be a Generall Horſeman by the knowledge of theſe ſeven Offices, *viz.*

The { Breeder / Feeder } { Ambler / Rider } { Keeper / Buyer } Farrier.

Never printed before and now publiſhed with ſome Additions by Lancelot Thetford *Practitioner in the ſame Art. 40 years*

174. Divers *S*ermons on ſeverall Texts of ſcripture with a Catechiſm written by *William Gay* Rector of *Buckland*. in 8o.

175. Divine Poems written by *Tho. Waſhborn*. B.D.

176. *Buxtorf's* Epitome of his Hebrew Grammar Engliſhed by *Iohn Davis* Mr. of Arts.

177. *Faſciculus Poematum & Epigrammatûm Miſcelaneorum Authore Iohanne Donne. D. D.*

178. *Poemata Græca & Latina à Gulielmo Cartwright è C. C. Oxon.*

179. The Marrow of complements containing Amorous Epiſtles, Complementall entertainments, Dialogues, ſongs, and ſonnets, preſentations of gifts, inſtructions for Woers, with other pleaſant paſſages never before publiſhed by *S. S.*

180. *Parthenopæia*, Or the Hiſtory of the moſt Renowned Kingdome of *Naples*, with the Dominion thereunto annexed, and the lives of all their Kings.

The firſt part, By that famous Antiquary *Scipio Mazzella*, made Engliſh by Mr. *Sampſon Lennard*, Herald of Armes.

The ſecond part Compiled by *James Howell* Eſq; Who beſides ſom Supplements to the firſt part, draws on the Threed of the Story to theſe preſent Times 1654. Illuſtrated with the figures of the Kings, and the Armes of all the Provinces. *ll*